FEB 1 0 1931

The CHRISTIAN CENTURY

A Journal of Religion

Let Us Adopt the Canadian System!

An Editorial

Should Faith Fear Science?

By Harry A. Overstreet

A Young Minister's Counter-Revolt

By E. G. Homrighausen

Religion Without Jesus

By O. W. S. McCall

Fifteen Cents a Copy — Feb. 18, 1931 — Four Dollars a Year

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The CHRISTIAN CENTURY

February 18, 1931

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

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The Office Notebook

Several of the wives of members of the editorial staff have been asking whether their husbands would stay at home to listen to the pope's first radio broadcast from Vatican city. One or two thought that they might, that day being a legal holiday anyway, and this a much better excuse than usual for not coming down to the office. But when it was discovered that the speech was to be delivered in Latin, enthusiasm faltered. Not that the editorial Latin is not fully up to the standard maintained in most editorial offices. Why, hardly an issue goes by without a status quo in it somewhere. Or an a priori. Or a per se. Or an ad hoc. But when it comes to straightaway Latin oratory, well, about the limit of our comprehension seems to be "Adeste fidelis," and that isn't likely to come on the air at this time of year.

There is a portent in this international broadcasting by the pope, however, which is not to be minimized in importance. The day of general mass intercommunication seems to be just around the corner. Who is to do the broadcasting? There will be some people who will become greatly, and foolishly, apprehensive over placing the control of one world-girdling radio station in the hands of the papacy. Will they consider the "big business" control of future American international stations as less dangerous? That, by the way, is a question that The Christian Century is going to take up very soon.

The Passaic (N. J.) Daily Herald wound up an editorial on Al Capone with these words the other day: "We recommend The Christian Century to those of our readers who believe in prohibition (which we do not). It is perhaps the only weekly review in America which is militantly dry and which presents an able argument for prohibition. We disagree with it completely, but we read it faithfully, and we commend it to those who wish to read an intelligent presentation of the prohibition cause." Perhaps we have no business to reprint words so flattering, but in what other way could we show that Passaic editor our appreciation?

Yale, Harvard, Columbia and Princeton, it appears, have each turned down $25,000 bequeathed them by a gentleman named Pillsbury for the "development of sound public opinion on the proposition that woman's place is in the home." We don't blame them. It would take a great deal more than $25,000 to develop a public opinion, whether sound or unsound, to that effect in these days. But it would have been more interesting to have seen what happened if that $25,000 had been $25,000,000. We could almost turn down $25,000 ourselves.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVIII CHICAGO, FEBRUARY 18, 1931 NUMBER 7

EDITORIAL

THE lower house of the Illinois legislature has passed the O'Grady bill which repeals the search and seizure act of 1919 and the state prohibition law of 1921. The action, which has been imminent ever since the present session of the legislature convened, merely opens the way for the real struggle, which is to come in the senate. What the outcome of the vote in that branch of the legislature will be cannot yet be foreseen. Ordinarily it would not even be close, as under normal circumstances the drys have shown their ability to maintain a comfortable working majority in the upper house. But the composition of that body has this year been affected by the uprising of the voters last November when, in their resentment at the way in which the head of the republican ticket, Mrs. McCormick, tried to play fast and loose on this issue, they flocked by thousands to support the democratic ticket. The wets are now trying to maintain that the referendum held in connection with the Lewis-McCormick election constitutes a mandate binding legislators to vote for repeal of the state's dry laws. If they can make that argument stick they may possibly squeeze out a margin of one or two votes in favor of the O'Grady act. But it is hard to see how they can do so when the wet vote in the 1930 referendum was actually 4,996 below the wet vote in a similar referendum in 1922—a referendum which, so far as known, no one ever attempted to interpret as mandatory.

The Fight on the Illinois Dry Law

A City Planned Before It Is Built

THE NEW profession of city-planning will have a chance to show what it can do when it starts with a clear field in making the city of Boulder, Nevada, exactly what a twentieth-century city ought to be. This municipality is to be built to house the construction force on the Boulder dam and to care for the permanent population which will be attracted to the scene of that enterprise. It is estimated also that tourists will come in numbers, attracted perhaps by a desire to see a lake in Nevada—which any experienced western traveler will testify is a genuine rarity. And the field is without doubt clear, as is most of the rest of Nevada. Plans for the new city are said to be already completed, construction is soon to start, and it is to be ready for occupancy in the fall. It will be built for a population of from three to four thousand people, and the plans which have been made by the government call for not an exaggerated construction camp but a substantially built town with all modern improvements and an architectural ensemble planned with a view to attractiveness. The government will hold title to all the lots in the new city and issue leases to persons who wish to establish business houses or places of residence. "One feature of these leases," writes Mr. Elwood Mead, commissioner of the bureau of reclamation, "will be that they will continue only during the period of good behavior of the tenant. It is the intention of the government that the bootlegger, the gambler, or other law violator shall not interfere with the wellbeing of the workmen assigned to this huge task." All of which sounds as though Boulder might be a model town. And there will also be churches.

A Chance for the Churches To Demonstrate Unity

IF THIS were happening 30 years ago, there would probably be a scramble of missionary and church extension boards to get in on the ground floor with their several denominational enterprises. The church has a right to expect something better than that now. Speaking of the provision for churches, Mr. Mead says in an unpublished letter to Senator Borah: "In laying out the city, blocks 14 and 19 have been reserved as desirable for use for religious purposes. Additional space can be made available should it later develop that the reservations made are inadequate to provide for the various denominations which may desire to build churches." The reservations already made should, we think, be ade-

quate. Obviously, here is a case where there should be but one Protestant church—a community church. It would be an inspiring sight to see a single strong church, with the adequate local support which a united church could undoubtedly command, spring up in that new town. It probably will not spring up unless it is planted. A group of mission boards might very properly cooperate to take the initiative and mother the enterprise until it gets on its feet. Indeed, there is nothing else that mission boards can very properly do. It is a new field. There are no conflicting interests already on the ground to be harmonized. There is a chance to decide right at the outset that the churches will not selfishly scramble for precedence but will helpfully cooperate in the interest of the entire community and the entire church.

American Foreign Policy Goes Back to Jefferson

NOTHING that Mr. Stimson has done since becoming secretary of state is of more importance than his announcement of the abandonment of the Roosevelt interpretation of the Monroe doctrine and the Wilson policy in regard to the recognition of governments set up by revolution. Speaking before the Council of foreign relations of New York city Secretary Stimson, by direct quotation, took the administration's interpretation of the Monroe doctrine straight back to John Quincy Adams, its real author and first expositor, and its theory for the recognition of foreign governments straight back to Thomas Jefferson. The result is sure to be an immense improvement in our relations with the Latin American states. Official repudiation of the idea, which has persisted since Mr. Roosevelt's day, that the United States intended to maintain a virtual political protectorate, involving an unrestricted right of interference, over all Latin America, will destroy at the source much of the suspicion and fear with which our policies have been regarded in South America. And the policy of recognizing new governments as soon as they are established in power, without attempting to apply any such moral or ethical tests as Mr. Wilson posited in the case of Mexico, will safeguard this country against becoming involved in situations where we might seem to be attempting to dictate to other peoples as to their political procedure. Mr. Stimson, to be sure, exempted Central America from the region in which the Jeffersonian precedent in matters of recognition should be applied. He did this because of the convention signed by the five Central American republics and deposited with Mr. Hughes during his term as secretary of state. He did not, however, go into the question as to the responsibility of the United States for the making of this convention, nor the question as to whether the course of our policy under it, as in the case of Nicaragua, has produced international abuses. We are inclined to believe that, in the interests of understanding and good will, some future administration will have to go as far in repudiating the Coolidge policy in Central America as the Hoover administration has gone in repudiating the Roosevelt and Wilson theories.

Once More—What About Recognizing Russia?

MR. STIMSON'S speech represents an immense step toward better relations in this hemisphere. We marvel, however, that he could have announced this official basis of policy and seemingly have been as oblivious as he was to its relation to the question of recognizing Russia. American practice in matters of recognition, he said, was to go back to the theory laid down by Thomas Jefferson in 1792 in these words: "We certainly cannot deny to other nations that principle whereon our own government is founded, that every nation has a right to govern itself internally under what forms it pleases, and to change these forms at its own will; and externally to transact business with other nations through whatever organ it chooses, whether that be a king, convention, assembly, committee, president, or whatever it be." If this is good policy with regard to the recognition of governments in South America, why is it not good policy with respect to the recognition of governments in Europe? And if it justifies Mr. Stimson, as he claims, in having granted quick recognition to the new governments in Bolivia, Peru, Argentina, Brazil and Panama, why would he not be equally justified in granting recognition to the government of Russia? Of course, the answer will have to do with Russia's reluctance to assume the tsarist debts. But Russia's foreign minister long ago agreed to make that a matter for negotiation. The truth is that neither Mr. Stimson nor the administration can persist in the present policy regarding Russian recognition without thereby announcing, in effect, that Russia is regarded as in a special class not eligible for treatment by the ordinary usages of diplomacy.

Mr. Stimson's Footnote To History

TUCKED away near the end of Mr. Stimson's long speech there were two or three paragraphs that are to be commended to the thoughtful perusal of all citizens. They occur in the section in which the secretary was defending the administration's policy of not allowing the shipment of arms to revolutionary forces in Latin states—a policy for which the administration deserves praise.

> Twenty-five years ago [said Mr. Stimson] as United States attorney in the southern district of New York, much of my time and energy were devoted to the enforcement of the so-called neutrality acts of the United States. Our laws were then insufficient to control the shipment of arms from this country, even when the purpose of stirring up strife, sedition and revolutions in the republics to the south of us was mani-

> fest. I can remember the time when a single concern in the state of New York used to make it known that they were fully prepared to outfit on short notice, for war service, expeditions of any size up to several thousand men. I personally witnessed the activities by which some of our munitions manufacturers for sordid gain became a veritable curse to the stability of our neighboring republics. Later, as secretary of war, I became a witness to the fact that our own citizens were sometimes the innocent victims of domestic strife in adjacent countries stirred up by this disgraceful traffic.

On several occasions in the past, when trouble has threatened or actually broken out in the Latin American world, The Christian Century has suggested that there were commercial interests in the United States which were not at all adverse to seeing such disorder. Some of our readers have been inclined to resent such suggestions as baseless innuendoes. Now we have the testimony of the secretary of state, given on the basis of his personal, first-hand knowledge.

Preparing for the "Unthinkable" War

IT IS grand news that comes through the daily press that, by the completion of the elevation of the 14-inch guns on the battleships Pennsylvania and Arizona, bringing their range from 15 up to 20 miles, "the number of battleships in the United States fleet capable of participating in long range battle with the capital ships of Great Britain and Japan will be brought up to nine." True, this work is not quite finished, but it will be by March 14. By the exercise of restraint coupled with diplomatic skill, we ought to be able to keep out of war with Great Britain and Japan until that time. If the outbreak of hostilities can be staved off even a little longer, we shall be in even a better position, for it is reported that the navy department expects to begin next month a similar modernization of the New Mexico, Mississippi and Idaho. Meanwhile the house appropriations committee seems singularly callous to the danger of impending attack, for it has turned down the $74,000,000 naval construction bill, and unless it is put through as a supplementary measure the total naval appropriation for next year will be less than for this year by $26,000,000. Providing for the national defense by armament always implies defense against somebody. If there were a hundred nations of sufficient strength to be potential enemies, preparation for defense might point to no one of them in particular. But the case is not so. The news dispatch makes the matter very clear. The object is to prepare for war with Great Britain and Japan. Since this is so clearly the implication of the naval building and modernization program, it is well to have it as clearly stated. But at the same time it is to be hoped that Great Britain and Japan will understand that America, outside of the navy department, has no such thought in mind. The mind of the country and the mind of those professionally engaged in military and naval matters are two very different things. It would seem that they ought to be harmonized to prevent misunderstandings abroad and cross-purposes at home.

Our Unterrified Press

OUR sprightly contemporary, the New Yorker, plays a mean trick on the newspapers of that city by pointing out with what unanimity they kept editorially mum on the pope's encyclical on marriage and birth control. "The Times," says the New Yorker, "was the only paper in New York which had the courage to mention the matter on its editorial page, and the Times could hardly be said to have expressed an opinion, devoting most of its space to a general statement of both sides, interspersed liberally with Latin quotations. The general idea of the Times editorial seemed to be that we must reserve decision until the next century. However, the Times did mention the matter, which was something. On the day when the Times was taking the bull by the horns, the Herald-Tribune led off with a rousing editorial on 'Wood, the Young Titan' (that would be Leonard Wood) and eased off with less audacious editorials on 'The Voice of the Grape' and 'Two Kinds of Copyright.' The World went in for 'The Democratic Party Looking Forward' and 'The Prince on the Waltz.' The Sun suddenly became preoccupied with 'Walter Scott's Last Days' and 'Protecting the Clam' (the Hearst papers never have editorials on anything except Paleolithic Man and the World Court), while that champion of liberalism, the Evening Telegram, had to cut out its editorial on the pope to make room for 'Feed the Hungry,' 'Pulmotor for Banks,' 'Shivering in Breadlines,' and 'St. Pollyanna' (noncontroversial). Fortunately for the evening papers, the next day was Sunday, so by Monday the whole thing was too late for comment. All in all, a rather craven exhibition. Our press is free, it is true, and bends the knee to no one, but there is evidently such a thing as being foolhardy when it comes to offending the circulation department." By the way, how did *your* newspaper handle this hot poker?

The President and the Senate Compromise

THE compromise agreed upon by the President and the senate in the matter of federal relief for the drought sufferers has the marks of a good, sensible, practical solution of the most pressing problem without involving any decision upon the fundamental principle upon which divergent opinions were entertained. A great many people believe that, as The Christian Century said last week, it is the proper business of organized society to take care of the derelicts created by the operation of the economic system to which society owes such prosperity as it enjoys. Pending such improvements in that system as might result in diminishing the supply of derelicts, this

would probably mean something very like a plan of doles. But few would be willing to see a system of doles inaugurated on a scale commensurate with the volume of present need, and the reconstruction of the economic order is not a task to be accomplished over the week-end. The concrete situation which the President and the senate faced was that, by rigid insistence upon the opinion of either, a political deadlock would ensue in which everybody concerned would lose prestige and during which a lot of people would starve to death. By the compromise, the government will give no doles to the hungry and will undertake no new responsibilities toward the unemployed, but $20,000,000 will be added to the funds otherwise available for loans to individuals and agricultural credit organizations, these loans to be secured by liens on crops or other security. This amount, together with the $45,000,000 already appropriated, will relieve much suffering. The basic question of the responsibility of organized society for those who suffer from the inadequacy of its economic mechanism remains just where it was.

The Spirituals and Race Relations

THERE is as wide a difference between a sentimental gesture of recognition toward a supposedly inferior race and an attitude of genuine understanding and good will as there is between a romantic appreciation of the "picturesqueness" of poverty and an effort to reconstruct the social order in the interest of the unfortunate. One wonders, sometimes, just why there has been in recent years such an extraordinary awakening of interest in that form of Negro religious music known as "spirituals," and whether it signifies anything, or can be made to signify anything, that has a serious bearing upon the question of race relations. Musical amateurs find them "interesting." Popular audiences find them quaint and amusing. But to get from them only that superficial entertainment which careless tourists derive from watching an Indian dance or from seeing the picturesque poverty of the peasantry in a foreign countryside or the colorful squalor of a Neapolitan slum, is to make them a barrier rather than an aid to interracial understanding.

For the spirituals, rightly understood, will be found to embrace universal and timeless qualities that have a real relation to the encouragement of an inclusive spiritual brotherhood. First of all, one must remember that they are songs born of affliction. They are the creation of slaves. Bent beneath burdens not their own, they sought solace in the imaginative companionship of all the sufferers of the world. They gave dignity to their grief by reminding themselves that the noble and worthy of other times had passed through dark valleys and fiery furnaces of affliction. With the natural buoyancy of their race, when they touched bottom they rebounded with a sort of pious hilarity, always reverent in substance though often mirthful and sometimes fantastic in form. They claimed kinship with David and Daniel, and appropriated the rod of Moses and the chariot of Elijah to serve their need. And they visioned a world of glory in which their hoes would be exchanged for harps and their rags for the glittering white raiment of the triumphant righteous. The celestial fish-fry of "The Green Pastures" is less true to the slave mind than its yearning for walls of jasper and streets of gold.

These songs are expressions of genuine religious emotion, closely knit with concrete and immediate needs—as religious emotion always must be if it is to be sincere. Their poignant quality derives largely from the fact that their makers and original singers obviously meant what they sang. They meant it not perfunctorily and casually but with a terrible earnestness—as a man trapped in a burning building means it when he shouts for help. Such sincerity in religious music comes to us as a surprise. We are accustomed to hear congregations sing "Were the whole realm of nature mine" without displaying any notable enthusiasm for parting with their liquid assets in sums larger than a quarter. Religious music that is heart's blood made lyric is arresting. Here is the very thing that sophisticated liberals often talk about glibly and seldom exemplify with any adequacy—religious experience and expression growing directly out of the most significant facts of personal and social life.

The imagery and the illustrations were taken largely from ancient biblical history—Noah, Israel in Egypt, the march to Canaan, and the like—but quickened, vitalized and raised to emotional intensity by being related to needs actually felt and hopes cherished. What was this procession of biblical characters that march, or frolic, through the spirituals, but a way of saying, "I believe in the communion of saints"? What were the constantly recurring references to the deliverance of the chosen people but an affirmation that we too are of the people of God, and our present light affliction, though it now seems heavier than shoulders can bear, worketh a far more exceeding and eternal weight of glory?

We may describe this as making religion "compensatory." But that is only a derogatory way of stating a partial truth. Of course religion is partly compensatory—as food is compensatory for hunger, hope for despair, love for loneliness. The religion of the Negroes as slaves did not include a plan of remedial action to correct the social ills under which they suffered. Such action was, in fact, beyond their power, as it was outside of their conception of the function of religion. Their religion did not go all the way, but so far as it went, it grew out of the most significant experiences of their lives. What experiences in particular?

First, work and weariness. Sometimes on a comfortable and rather easy-going schedule, but some-

times toil to exhaustion, and always labor not for themselves but for a master. It was a comfort to remember that "Jesus had to bear his burden all alone; nobody else could bear it for him." Added to that, bondage. When a Negro congregation sang: "When Israel was in Egypt land, oppressed so hard he could not stand . . . Let my people go," they were not rehearsing ancient history; they were coining their own slavery into song and linking their own case with that of the chosen people of old. And then, the hope of release, here or hereafter. As no relief was in sight in this world, it must come in another. "Swing low, sweet chariot, coming for to carry me home."

Perhaps this tended to quietism, docility, submission. Perhaps their religion was "the opiate of the people." It is fortunate for the whites that it was, and probably fortunate for them, too. Emancipation cost many lives, but few of theirs. There were not many slave rebellions in the United States, and liberty could never have come that way. Perhaps their idea of how victory and release would come were crudely apocalyptic and other-worldly—like that of the early Christians. But they had a central idea, and it was a valid one: that he who suffers does not suffer forever alone and unnoticed by the power that rules the world; that matched against the utmost human needs are ultimate resources, spiritual and unseen, incalculable in their working but sufficient for their end.

To view these songs with condescending amusement as the fantastic and, by chance, beautiful expressions of the mind of a primitive race, is to miss the whole point. To see in them sincere expressions of human needs and experiences translated into terms of religious aspiration, and to realize that those needs have some deep qualities in common with our own, is to find ourselves suddenly as closely akin to the singers as they felt themselves to be to the suffering saints from whom they drew the imagery of their songs.

And this is not enough either, though it is good so far as it goes. It will carry us somewhat beyond the point of spasmodic gestures of condescending good nature, but the establishment of Christian attitudes on interracial relations requires us to go very far beyond that point. The promotion of right relations between races cannot be advanced much beyond the point which it has now reached without something much more significant than general expressions of good will in conferences and an occasional spectacular demonstration in some case involving hotel accommodations or church membership. These episodes have their value, and those who take liberal attitudes in them make their contribution, in directing the attention of a forgetful public to the continued existence of the problem. But problems of such sweep and magnitude are not to be solved by jerks. The thing cannot be done by fits and starts, or by detached acts of generosity.

Neither, for that matter, can it be done by an occasional editorial. But it may be editorially suggested that the improvement of race relations in America requires two definite lines of approach: The first is a recognition of kinship and equality in the things that most intimately concern the fundamental human experiences and the life of the spirit. The second is a series of practical adjustments by which the members of the minority race shall be integrated more completely with the political, economic and cultural life of the entire group.

No organ or member of the body can be healthy and helpful to the whole body unless the vital stream of the body flows freely through it. The Negro element at present is like an arm with a ligature tied around it. The same is true, in less degree, of other racial elements which we deem "unassimilable." It is, for example, much more important that the Negro ministers in a city sit regularly with the white ministers in their associations than that a few Negro members be admitted to some white church. It is better that Negro workers be taken into account in the general labor organizations than that they be forced into a position where they furnish the natural supply of strikebreakers. The Negro is neither an interesting freak to be utilized for amusement, nor a child to be praised and patronized, nor a resource to be exploited.

What is true here in the American scene as between two races is true in a much wider field. For the problem of race relations is not merely an American issue involving black and white, but a world issue involving also yellow and brown and red.

Let Us Adopt the Canadian System!

IF THE wet press is to be believed, Canada is the one country that has found out how best to handle the liquor issue. To be sure, Canada's liquor laws vary from province to province. But to hear Mr. Alfred E. Smith, and the Chicago Tribune, and the Outlook, and other sources of undiluted wet propaganda tell it, the American citizen needs only to cross the line at almost any point and he will be granted a demonstration of the way in which the liquor problem is handled when the liquor problem is handled right.

There has been, it is true, some skepticism as to the reliability of these glowing reports. The liquor evil is an ancient evil, and the efforts that have been made to curb it, while many and varied, have always, in the past, left something to be desired. Thoughtful citizens, knowing this, have been inclined to question whether the provinces of Canada could have come upon such miraculous results in such a hit-or-miss fashion as seems to have characterized their adoption of liquor laws. One popular magazine, to put an end to this skepticism, recently sent Dr. Clarence

True Wilson and Mr. Clarence Darrow on a tour throughout Canada, commissioning them to report as to whether the dominion has solved the problem of liquor control or not. Strangely enough, their reports were not in agreement. Presumably they considered the same facts, but they arrived at opposite conclusions. Mr. Darrow felt that Canada's success is a fact; Dr. Wilson felt that it is an illusion.

It was not with any idea of ending this debate that The Christian Century commissioned Mr. Ben H. Spence to write the two studies of the situation, "Liquor 'Control' in Canada" and "How Would Canada's Liquor System Work in the United States?" which appeared in the issues of January 28 and February 4. Mr. Spence is too well labeled as a dry to leave room for the hope that his report would be accepted as conclusive by wets on either side of the border. It was felt, however, that by sticking close to the official figures on the state of the liquor traffic as issued by Canada's governmental agencies an arsenal of material could be provided for the use of American prohibitionists. And this the two articles certainly did. From this time on, advocates of the Canadian system of liquor control will find themselves forced to reckon with the statistics Mr. Spence has collected—statistics that are beyond controversy.

Despite the fact, however, that Mr. Spence's figures show that liquor "control" in Canada has operated to increase the amount of liquor sold, the number of places selling, the amount of alcohol used, the number of arrests and convictions for drunkenness, the number of liquor law violations, the number of highway accidents, the number of industrial accidents, the return of the saloon, and practically every other social evil that it has been represented as lessening, we are convinced by Mr. Spence's own showing that certain features of the Canadian system for dealing with liquor might wisely be adopted by the United States. Since, then, we are adjured to go to Canada for guidance, let us go there to copy her administrative and enforcement machinery. In that we are quite prepared to admit that she has the advantage over this country. Let us make that our model for dealing with liquor cases. The improvement in conditions connected with the prohibitory laws we believe will be immediate and far-reaching.

To those familiar with the conditions which control the elevation of thousands of magistrates and judges in this country, and the conditions which surround the administration of "due process of law" in their courts, there is something verging on the idyllic in Mr. Spence's picture of the Canadian judge, under no necessity of keeping his eye on the next election or his nose in the air to sniff the changing breezes of public sentiment. The eyes of the Canadian judge can be blind to his political environment; his ears deaf equally to popular clamor or to the whisperings of political bosses. Administrative officers likewise owe their positions, not to their ability to command votes, but to their capacity to provide sufficiently efficient public service to satisfy the "responsible" government that has appointed them.

In the United States, an overwhelming majority of judicial and administrative positions are filled by popular election. The theory has been that this increases the effectiveness of democracy; actual experience with ballots the size of bed-quilts and with judges who must spend much of their time currying favor with party machines shows that it works toward the precise opposite. In Canada, the democratization of government itself has been considered sufficient. It is felt that while every citizen should have a share in the election of those who frame the laws, for the efficient administration of those laws a centralized executive authority, subject to legislative recall, is required. Administrative officers are therefore appointed, and are responsible directly to the government—the people's executive—and the government, in turn, is responsible to the people.

In Canada, neither the police who secure the evidence, nor the prosecuting attorney who presents and argues the case, nor the judge who hears, decides and sentences, need care what the people in the immediate locality may think or feel. They are agents of justice. They are responsible only to the government, and their tenure of office is secure during good behavior.

Add to this difference in the status of the courts the equally important difference in procedure pointed out by Mr. Spence—that no liquor case ever goes to a jury—and you have that basis for expedition and a uniform dispensing of justice which every student of American judicial conditions has declared is urgently needed in this country. At first hearing, most Americans will react against the suggestion of doing away with jury trials. In the days of Magna Charta, from which the Anglo-Saxon tradition dates, trial by jury was a necessity. But in this century, insistence upon jury trial is a time-killing anachronism where petty cases are involved. Frequently, indeed, it is but a device by which lawbreakers hope to escape the penalty for their wrongdoing, and thus to thwart the carrying out of the people's will as expressed in law.

Particularly is this true in the trial of liquor cases.

We are quite ready therefore to join with our wet friends in the proposal that the United States adopt a part of the Canadian system for dealing with the liquor issue. But if we are to adopt any part of that system it would seem to be the part of wisdom to acquire that part in which Canada excels, rather than that in which, by its own official statstics, it is making a rather poor showing. In other words, it would be much wiser and safer to gear the Canadian administrative and enforcement machinery to our prohibitory laws and so clean up the situation here, than to bring in the Canadian laws and so further clutter up our courts with the consequences of increased liquor sales, and burden our already overtaxed enforcement machinery with increased law violations.

Should Faith Fear Science?

Will Science Finally Destroy the Human Basis of Religion?

By Harry A. Overstreet

IT IS ALMOST impossible to write clearly and unambiguously about religion, for no sooner is the word mentioned than our minds click into historic patterns. Say "religion" to an American, and he thinks of Christianity; say it to a Turk, and he thinks of Mohammedanism. It is difficult to find anyone who has so emancipated himself from the temporal accidents of religious history that he can think of religion in its broad fundamentals.

This is particularly distressing in our western world because Christianity was in a very special and indeed tragic way the victim of historic accident. Dean Inge has expressed it thus: "Our religion, which was at first fluid, like molten metal, thickened and almost petrified at a time when the dominant belief about the course of the world was supernaturalistic dualism—on the one side a natural order which in itself had no significance, and on the other, miraculous, catastrophic intervention." It is interesting to imagine what would have happened if Christianity had been born in the twentieth century. Obviously it would have been very difficult to convince twentieth century, science-habituated minds of a virgin birth, a resurrection from the dead, a magical redemption of mankind, an approaching end of the world, a God in a place called heaven, and a devil in a place called hell. Our minds simply do not work that way. But that is precisely the way in which minds did work in the centuries when Christianity was being wrought into a dominant ecclesiastical institution.

We seldom stop to realize it, but the following curious thing is what has happened: By the institutionalizing of Christianity in centuries of pre-scientific thinking, supernatural dualism, with its techniques of cataclysm and magic, was wished on us in perpetuity. As a result, we are now almost incapable of thinking about religion save in the accepted supernaturalistic ways. I sometimes feel that one of the most illuminating things that could happen would be for the world to place a moratorium on history for the space of at least ten years. That would compel us to face our fundamental problems of life *as they are,* not as they come to us through the minds of thinkers living in ages far less developed than our own. In religion, it would compel the Mohammedan to give up his Mohammed for a while, the Buddhist his Buddha, the Christian his Christ. Am I saying something that sounds unforgivably sacrilegious? If so, it proves the point that it is impossible to discuss religion without involving oneself in the distorting effects of history. But if such a moratorium could be pronounced, through our ten years of honest thinking we should have the opportunity to free ourselves of the superstitions that have grown up around those spiritual leaders, and we should be prepared to receive from them the greatness of what in them was really great.

II

It is almost a hopeless privilege to ask, but I myself should like, in religion, to be permitted to think not as a Christian, but as a human being. And I should like particularly to be permitted to think as a human being living in the year 1931. If I reverence the great possibilities that lie latent in the human mind, I must be granted the right to believe that honest thinking will get its reward in insight that can be a guide to life. Indeed I must be granted the further right to believe that thinking which submits itself to older thought because it is older or because it is surrounded by the terror and the glamour of the supernatural has no dignity that need be respected.

I ask myself the question: What is religion? I know what poetry is, what science, industry, and politics are. I know that my specific activities are carried on in one or another or all of these regions. I read poetry or write it; I follow the scientists or am one myself; I buy and sell; I vote for this candidate or that. My life carries on in these specific ways. Also I play games; I marry and beget children; I have friends; I eat; I sleep. Each of these activities is easily describable. But where does religion come in?

Before our imagined moratorium was pronounced, it was easy to say where religion came in. Religion had to do with going to a church or temple or mosque and performing certain ceremonies. Those ceremonies were supposed to bring certain benefits not obtainable in the ordinary human ways. Specifically, they brought safety to my soul in an after-life—and perhaps some extra consideration for me in this life.

But as a human being of 1931 I cannot any longer think in those ways. The sciences have taught me to distrust magic; and all those ceremonies are magical. They consist of incantations pronounced for the sake of persuading some superior power to do things for me. No, as a science-habituated mind, I am done with magic. If religion is to mean anything, it must mean something different. Either that, or the day of religion is over—for me.

III

I am confronting a difficult problem. Here is something—religion—that has been a way of life for

uncounted centuries. Can I cavalierly brush it aside? Yet, when I think of the mumbo-jumbos of the medicine men that have been a way of life for uncounted centuries, I have no compunctions in cavalierly brushing them aside. The fact that they have lasted a long time gives them no rights.

I take courage then. Religion, of this magical sort, has had its day and must cease to be. Now the decks are cleared and I can start to think independently. Perhaps I may find a new kind of religion; perhaps not.

IV

Let me begin by asking about life. What do I find life to be? A fragile existence, born out of a dark unknown, destined in a few years to pass into a dark unknown. I say "unknown," not "unknowable." Some day we may know of that out of which we come, and of that into which we go, but as a human being of the year 1931, I *know* nothing of either. Says Tagore, in "Gitanjali": "On the seashore of endless worlds children meet. The infinite sky is motionless overhead and the restless water is boisterous. On the seashore of endless worlds children meet with shouts and dances." That is all. What more is there to do, then, save to go about the business of these few fragile years as best we can? "They build their houses with sand and they play with empty shells. With withered leaves they weave their boats and smilingly float them on the vast deep."

There are moments of beauty and moments of ugliness in those few years. I know enough to realize that I should do my best to increase the moments of beauty and diminish the moments of ugliness. What more? Is that not the whole creed of life? If it were in truth the creed in which we ardently believed, would not life be incomparably lovelier? To treat my fellowman as an end and never simply as a means, to seek truth, beauty, and goodness in life—what more is needed? Nothing more, I should say. If we can live in a kind of ardent devotion to these, we are compassing in life the highest of which in our few swift years we are capable.

However, my neighbor, who is a litterateur, smiles ironically at what he calls my quaint enthusiasm. He is himself disillusioned. "You talk," he says, "like a mid-Victorian who believes in a pretty universe all festooned with virtues and with a Christmas papa up in the heavens smiling benignly upon his children." He tells me that life is a grim thing, grim and ugly. He points to lusts and savagery. He likes to expose the rationalizations of men whereby they give good and respectable reasons for doing the dark and unlovely things they wish to do. He tells me that basically we are all animals and should properly act after our kind. And as to the universe, he simply refers me with a wave of the hand to science. "Science, my friend, will soon dispel all your pretty illusions, for science tells us that this whole universe will eventually end as a grand and glorious galaxy of icebergs. The universe cares not a whit for your holy trinity of the good, the true, and the beautiful."

What do I do when he talks in that way? At first I answer that, whatever the universe may be or become, I prefer to choose this way of life that I choose. "Quite right," he answers. "But don't blame me if I respond to your naive choice with what you would call my sophisticated irony. The universe being what it is, you are really only escaping into a fool's paradise. I prefer to remain realistic and to do as I please."

The effect of that is to make me go back into my room and think harder. Have I any basis for my apparently ardent devotion to what is true, beautiful and good? I suddenly discover that if I am to bank on these I must somehow believe that they are *true*, that they are grounded in some reality greater than myself. Are they true, is the universe the kind of a universe that supports them, or am I really living in a fool's paradise?

V

My friend referred me to science. "Science tells us," he said.

Very well, then, I am going to find out what "science tells." I proceed, under his direction, to read all about the second law of thermodynamics, which describes the down-going of energy and which seems to point to a universe in eventual ruin. I am duly impressed. If that is the nature of the universe, then my fine ideals will come out rather poorly in the running. They, like everything else, will end in ruin. But then I myself make a discovery. All this that science tells, I find, it tells about the *physical* world. It is like telling me that my desk cannot think. That does not abash me greatly, as I never believed that desks could think; but neither does it now abash me to know that in the physical world there is a law of down-going energy. Perhaps there are other laws in other known realms of existence. Then, going to the biologists, I proceed to read about the struggle for survival and nature red in tooth and claw. But there again I make a discovery. Those biologists simply talk of subhuman orders of life. Perhaps things are that way on the subhuman level, but are there not other known levels?

In short, I soon discover that there is no such thing as "science" which "tells." There are only sciences. Physics is a science which tells something of the physical world. And I discover that even in physics the telling today is far different from what it was a few decades ago and will probably be different decades hence. Biology is a science that tells something of physical life, chiefly on the subhuman levels, and even about this limited order of physical life biology is saying different things today from what it said several decades ago.

These are the sciences that are supposed to tell me that there is nothing in the universe to support truth, beauty, and goodness. They are supposed to make me disillusioned about reality and to believe in a grim, meaningless world that will end in ruin. But

as a matter of fact I discover that no single science has anything whatever to say about these things!

VI

I can breathe easier now. It seems very impressive to say that "science" has given us a view of the universe which discredits our most ardent beliefs as to what is worth while in life. Doubtless that statement had some semblance of truth in the nineteenth century, when physical science seemed to have reached a finality which gave it the right to say the definitive word about the universe. But it has not even a semblance of truth now, for I discover that physical science has undergone such a revolution in the past three decades that the older confident materialism is no more.

What do the sciences now say? Physics, I find, has changed from a belief in a dead world into a science which proclaims the physical world to be one of intense activity. Biology has, in large measure, changed its allegiance from a world of static mechanism to a world of emergent evolution. As, in the fourth decade of the twentieth century, I regard these two sciences closely, I gain a dim picture of a world of emerging life. I am led somehow to feel that there is a kind of upthrust in nature, a quickening vitality, a creative emergence.

I discover, in short, that I am living in a universe which is apparently not dead but alive, which is not down-going, but up-going. And now I can go back to my friend. "These ways of life—of truth, beauty, and goodness," I can say, "which you regard with so patronizing an irony, are not simply pathetic illusions, they—on the human level—are part of the upthrust of nature. You and I are in the universe. We partake of its nature. The will in us to seek the truth, and to create beauty and goodness, is, in us, the will-to-the-greater. In responding to that will, in letting it work in us, we are moving with the emergent life of the universe."

VII

It seems to me that in this I have found what I mean by religion. Religion, I take it, is the kind of belief in the universe that quickens me in all my upgoing trends. If I believe that the universe is a monstrosity, my ideals are slapped in the face. I become realistic and learn to laugh at them. Or, if I carry them out, it is with a kind of despairing sense of waving a flag of defiance in a lost cause. But if I can confidently believe that the universe is of the kind that supports what I ardently believe to be worth while, then I gain a confidence that makes all my life radiant. I can go ahead, knowing that what I believe to be greatly true is not a pathetic illusion, but fundamental to reality itself.

VIII

Religion in our modern world, I believe, must cease being a throw-back to ancient supernaturalism. It must be a frank facing of this world that we know. In this world that we know is there anything that gives us ground to believe in the reality of what we conceive to be greatly and enduringly worth while? That, it seems to me, is our present day problem. Modern cynicism is the offshoot of the belief that the universe is meaningless and directionless. It is therefore the belief that all of our high enthusiasms are man-made and have no basis in cosmic fact. But suppose that, in the very reality of things, there is that which is progressively generating and supporting the high values of our life. Would we not then go about our human business with a profound confidence, believing that even though our years be few and fragile, there can be enacted in them that which has import for the wider life of reality?

This, at least, is the kind of belief that can quicken us. The older beliefs, for the most part, no longer quicken us, because they are loaded with superstition and magic. But this belief in a universe immeasurably more living than ourselves, which is source and sustainer of our high values and high endeavors, is one that might conceivably rouse us to great response. It would send us to this life of ours to search out its profounder truths and to create in it a more enduring beauty.

That there is nothing in the sciences to discredit it is witnessed by the fact that the best minds among contemporary scientists recognize that the physical sciences are simply descriptions of reality in its exterior, space-time manifestations. They never for a moment believe that the sciences go behind and beyond these exterior manifestations to creative causes. In the foregoing century, physicists, drunk with their amazing triumphs, did for a while seem to believe that they had discovered the ultimate; or if they did not themselves believe it, their followers did. But that brief period of inebriation is now over. The Einsteins, Eddingtons, Millikans, Haldanes are modest as well as saner men. So far as they are concerned, despite the brilliant discoveries of the last three hundred years, the universe still remains a mystery and a wonder. Indeed, they are urging the layman to cease that stupid kind of allegiance to physical science which regards it as the source of all illumination. They are recognizing that besides the physical there is the psychological—the mental, volitional, emotional, and spiritual—and they are frank to say that the very significance of their own work in physical discovery is dependent upon the reality of what we roughly call mind. For them to pattern the whole universe on the physical processes is now as impossible as for a pianist to describe the genius of his master, Beethoven, in terms of the wires and sounding boards of his piano.

So the way is now open for us to seek out the deeper implications and significances of life. If we are wise we do not go to the atom for sole comfort and illumination, nor to the lowly unicellular plant or animal. We go to that kind of reality in which nature seems to have achieved a more widely comprehending kind of life. We go to human beings. And

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when we go to human beings we find that the deepest and most persistent reality in them is a kind of urge beyond present inadequacy to that which is fuller and more nearly complete. We find, as I have said, a kind of quickening vitality or upthrust. That is what is most fundamental about human life. That is why there is always in it the restlessness and the fine courage of advance.

Is this a purely human trait? We begin to discover that it is a trait which manifests itself in the whole range of nature. There is in nature a push beyond the achieved, an evolution. Organic life emerges from inorganic, perceptual life from organic, conceptual and spiritual life from perceptual.

And so we begin to feel the throbs of life in our universe. It is not a dead machine. It is something living and growing.

What, then, will be our truest relation to and within our universe? Will it not be to clear the way in ourselves for all that is growing, up-trending? That was indeed what the supernaturalists were themselves trying to compass. Only they did it naively. They placed a powerful god or gods outside themselves. They conceived themselves commanded—or guided and loved. And they believed that the most necessary thing was to learn how to persuade—or cajole—this god or those gods.

The modern way will take more literally the statement: "In him we live and move and have our being." In short, we are in and of a living universe and that living universe is *in and of us*. We devote ourselves most truly, then, as we open ourselves to the up-thrusting life that is in us. We do not worship a God outside ourselves. We *enact* the greater life that is within ourselves.

Such a belief is not only possible, but necessary. For if we are to transform our human weaknesses into a kind of life of which we need not be ashamed, we need the power that comes from believing that what is great in ourselves is no silly illusion, but is supported by a greatness in the universe that is real and enduring.

A Young Minister's Counter-Revolt

By E. G. Homrighausen

THE most hopeful temper or mood of the younger ministers and theologs in the muddle of current theological and philosophical thought, among Christians at least, is that of a nausea brought on by the foolish ravings and rantings of some of our influential intellectuals. We are talking a great deal these days about the rise of a new aristocracy of wealth that threatens to be worse than the old landed aristocracy of the middle ages. But there is another aristocracy that is lording it over many of our pulpits and classrooms. It is the newer aristocracy of the intelligentsia. They have succeeded in cowing many ministers into fear and sterile hesitancy for fear they might champion something that does not pass the test of intellectual respectability!

Now we younger men count ourselves intellectuals too. We have eagerly worked to become members of this elite caste. We have fought our way through debts and nervous tensions that bordered on insanity to gain an entrance to this esoteric cult. Just to arrive at a place where we might be counted an authority on some little phase of learning and be able to dissect and diagnose our intellectually inferior brethren and be counted wise by a dumb audience! Just to arrive at a place where we might use the modern scalpels of psychology, sociology, historical criticism, and the like! This has been our chief aim. We thought of fame in terms of scholarship, the end of which was to place some bold question marks behind every postulate and axiom, and especially behind anything that did not square with the "accredited results" of the historical method.

But after an intimate contact with this caste of the intelligentsia, and by following out their conclusions to the bitter end, we have soured on the whole business. The grapes were not sour because we could not reach them, but the grapes did not prove worth eating. We have learned by bitter disappointment that the whole method never arrives at a satisfying synthesis, never attains the coveted goal of the human aspiration. It never reaches reality—God. After all it was only a method which we must go beyond! Sir James Jeans is right when he says that "we cannot claim to have discerned more than a faint glimmer of light at its best."

Some of us were brought to our senses by a thorough study of Paul and the rise of early Christianity. We thought we were very wise when we dissected Paul and found so many grams of rabbinism, stoicism, neurosis that bordered on fanaticism, and some mystery-cultism. There was nothing especially to be proud of in his faith. At least no intelligent being would go crazy about the things Paul did! Every possible phenomenon, from Jesus to Barthianism, could be perfectly explained on the basis of a monistic philosophy and its allies—the positivistic sciences.

It is this group of intelligentsia who are smiling with a sneer at the man of faith today. One is amazed at the ministers whose first contacts with these "priests" of this new cult leave them actually bewildered, bereft of the radiance of their faith, who are holding their positions because of mere economic necessity or the feeling that a morality-preaching pulpit is better than a vacant one. Ministers are hesi-

tating to make positive statements because they fear their assertions will not stand in the court of the intellectuals. That there is some wrong thinking somewhere is evident.

The Turning of the Younger Worm

Now we throw down the gauntlet to this whole modern caste! It is about time that the younger worms are turning. It is time we challenged them to produce something positive or get off the field, that they recognize their sterility and surrender their self-aggrandized leadership. We have a right to ask them whether their method has produced any faith, whether their technique really arrives at the *real*.

Has the fact that the Bible is a collection of manuscripts, J, E, P and what not, really invalidated the claim of the Bible to contain a revelation from God? Has their scientific inquiry into the circumstances obtaining when Paul wrote his letters really arrived at the dynamic faith of Paul in a Jesus who was the Christ of God? Has all this literature about the historical Jesus really given us the heart of the New Testament faith of God in Christ? Has all this flood of words about the current belief in the supernatural in early Christian times really explained the supernatural faith of early Christians? We could add question after question.

It is high time that we called the bluff of these self-styled custodians of the wisdom of God. They act as scribes and pharisees who have become so enamored with a dogmatical science that nothing can be true or intellectually respectable unless it squares with the "accredited results." We need to say anew that there are some things that cannot be put into a test tube nor a mathematical formula. There are causes they have no instruments to measure. There are limits to human investigation, even yet!

What Adaptations Are Needed?

Professor Wilhelm Pauck, the brilliant young church historian of the Chicago theological seminary, recently wrote a review of Dean Shailer Mathews' book, "The Atonement and the Social Process." The dean's book deals with the doctrine of the atonement and the way in which it has been adapted to the social milieu of social, and especially political, experience in succeeding ages. It is a plea that we adapt our faith to the newer conditions of the day. Professor Pauck says he laid the book aside with disappointment. We agree with the young theologian when he takes flat issue with that thesis. Professor Pauck says that we do not want to know how to adapt our faith to the age, but how to penetrate this age with our faith. I would say that we need to get some faith that we might adapt the age to. No, "our faith does not depend upon words or phrases." We younger men are not interested one whit in becoming consistent Christian theologians.

I was severely taken to task one time for saying that the Christian religion was not primarily intellectual, that Jesus never revealed interest in knowledge as such. I still maintain it. Jesus had common sense and wonderful wisdom, but no intellectualism. If we know any one thing, it is that the Christian religion is not primarily an intellectual appeal. Look at the Christian religion in the first few centuries! It grew up and flourished right under the eaves of fine systems of philosophy, temples of the mysteries, and the codes of strong moralists. Professor D. S. Cairns wrote, "The age that followed the death and resurrection of Jesus Christ witnessed the most wonderful outburst of moral and religious energy that human history has ever seen." And Kirby Page answers, "If it had not happened it would be regarded as utterly impossible." And it was not intellectualism. Their faith gave them brains. First faith, then knowledge. If you wait for all the facts you will never arrive.

Low Castes and Faith

A highly intelligent man recently said before an audience with a sneer that only low caste folks in India became Christians. That is just what the intellectuals said in the first and second centuries. Thank God for it! Gibbon still holds his place as historical authority for the causes of the rapid rise and progress of early Christianity. But Gibbon does not account for the combination of the causes he mentions. The causes he gives are like all other accounts of the progress of Christianity—they are really only *effects*. Where did the zeal come from? That lies back in the realm of faith and can never be reached by cautious intellectuals. Faith that God was in Christ. But this is not intellectually respectable, it is foolishness to the Greek, and so it is!

We are living in an intellectual age. Students are talking about degrees, and men are rated by the accumulation of knowledge. Ministers have taken in growing numbers to the graduate school. There is a real place for further study in days when parishioners are educated beyond their pastors. *But,* unless all this study will lead the minister to the place where he recognizes the sterility of intellectualism to restore or regenerate a lost radiant faith, he might as well quit. The added knowledge may only bewilder or puff him up the more, unless he goes through and beyond it.

Intellectual Smoke Screens

No, the Christian religion does not depend, primarily, upon a college degree for its power in life. Babes and sucklings, publicans and sinners, gain entrance into the kingdom before the wise and the prudent, the scribes and the pharisees. The child temper still stands in the midst of the kingdom. Christianity is not primarily an intellectual, but a moral and an emotional challenge. How often have young people come to me to tell of their doubt in miracles, and other similar unintelligent phases of Christianity, saying that these were obstacles to their faith. My reply is that faith has nothing to do with miracles at first. Usually these youth, like the rich

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young ruler or the woman at the well, have a moral snag and they throw up the intellectual smoke screen to protect a questionable moral practice or a sheer unwillingness to take up the cross.

Let us release the faith from the caste of the intelligentsia and bring it out into the realm of the moral. Only a surrendered heart can know Truth. I know someone will ask, "Surrendered to what?" "To God," I answer. Ah, but what kind of a God? That is the problem of Protestant theology. Certainly it can be no God of the fathers, nor can it be a jellyfish God of "process" or "mind stuff" which possesses neither individuality nor challenging power! It must be a God who is God, who stands in his own right, who is to be obeyed, repented, and surrendered to.

The intellect, marvelous as it is, will never lead to a profound and vital faith. Paul found that out. He acknowledged that intellectual achievements, as well as moral, were not only valueless, but a positive detriment in that they blinded him the more. They produced a thicker shell of pride through which the Spirit had to penetrate.

We need to stand up with conviction before the Athens of today and say we believe in the resurrection of Jesus Christ from the dead, in spite of the sneers of the intelligentsia who may walk out on us. The trouble with most of us who have no experimental grip on the living Christ, is that there is too much of the proud intelligentsia in us. We want to be so consistent, so cautious, so reserved. But were Luther, Wesley, Augustine, or Paul consistent? We must become far more desperate about God than about logic. A moratorium on words, a crusade of God-surrendered lives, a fresh expression of silent, sacrificial living! Let the intellectuals lead! But—do John Baptists come out of Jerusalem; do they thrive in the soil of scribal pharasaism?

Religion Without Jesus

By O. W. S. McCall

SOME weeks ago I sat in with a group that probably represented the keener student mind of the University of California. In addition to the students there was a member of the faculty and two or three others interested in the religious life of the campus. It was at a moment when I was nearing the end of a series of Sunday morning sermons to the younger generation. Young people from the campus and elsewhere had been coming in unusually large numbers to hear me talk on subjects bearing searchingly on many aspects of their lives. On this evening I had been invited in for discussion purposes: to be tapped according to the impulses of the group. I broke the custom, however. I challenged the company with a problem of my own.

The question that had been concerning me had to do with the next step following these special sermons. Gratified though I could not help being at the response young men and women had been making to things I had had to say to them, I could not escape a feeling that I was in danger of leaving them more or less up in the air. If I should bid them do right, what is right? If I should urge them to walk with God, who is God? In the old days we used to constrain men to "decision," to "decision for Christ." We clinched matters. One cannot do that any more. There are so many preliminary questions, so many misunderstandings, so much rebellion, so much sheer denial. Yet something in the nature of committal is psychologically and religiously necessary: but committal to what? I felt that at this juncture we needed action, inward personal action. But there was the rub. Years ago one could perhaps have asked a young man to kneel down and "give his heart to Christ." Imagine putting it that way now to a typical student! It was not merely the old method that had become impossible but perhaps, too, the end to which the method led.

What Is "Decision" Today?

So I tried my problem on this group. In my simplicity I hoped I might get some light on what they themselves would regard as wise procedure for a minister anxious to lead modern students to some proper sort of conclusion. For myself, I still was of the opinion, and I put it to them, that there is nothing higher in personal life than that a man intelligently "yield" himself (is that still the way to put it?) to the inspiration of Jesus Christ. But I wanted to get this group's "reaction."

I quickly found I had run upon trouble. These splendid-spirited young people, in the friendliest possible manner, proceeded to exhibit, it seemed to me, absolute unconsciousness of what I was driving at, revealed very little capacity for philosophy, very little religious insight, very little sense of psychology, and altogether contributed, I thought, not a single constructive thing. There was no real sense of the value of Jesus; indeed, there seemed to be no knowledge of him that might be the basis of an estimate. Had their knowledge and opinions of, say, Plato been no more substantial not any one of them could have hoped to survive even an elementary examination on the subject.

Some of the young people became as silent and uncomfortable as a cat in a strange house. But others at once became talkative. Inasmuch as they supposed themselves to be liberal and rather informed

thinkers, one would have expected to find them a little less victimized by unworthy prejudices and foolish complexes. They were confident, terribly confident about one thing at least, and that was that Jesus had no more right to primacy than many another. When they offered comments on the New Testament or on the aims and attitudes of Jesus the sophomoric nature of their ideas made the finality of them the more painful. Heavy artillery I must have felt the weight of, but a barrage of popguns. . . .

I finished the evening rather depressed.

Religion's Present Status

Then a few days later I found myself in the toils of another group.

One youth, not without complacence, drew my attention to the fact that while for me religion counted for a lot, with the majority of students it counted for probably nothing at all.

I reminded him of a popular football coach who had died a few years ago. I had been asked to officiate at the funeral. They brought his ashes by aeroplane to scatter them over the stadium of his renown. Everybody was there. The students had turned out en masse, the professors and all. We came as men in chains, not daring to ask for freedom from the constraining tyranny of youth's sense of proportion. The coach—had he been a man of distinguished mind or character? Had he inspired youth to nobler life? Very much to the contrary! But here we all were, for a great man had fallen in Israel, a great man! That same year a number of professors died. I'm not sure that they were even missed. Certainly there were no crowds at any one of the funerals to mourn the cessation of a life of value. If the multitude that throngs the stadium at the "big game" is conspicuously absent from the church, at least I have not heard that it is clamoring at the doors of the symphony or lecture hall, either. Is culture, is religion, therefore valueless because inexperienced youth has little sense with which to estimate it? Hosts can recount the deeds of Bobby Jones who know nothing of Einstein. Here, then, it is settled! Counting noses has given us judgment! There is nothing higher for a man than that he should eclipse his fellows in the putting of a ball into a hole!

The Undiscovered Hinterland

The comments that ran back and forth showed that while it was possible to discuss "things" with the younger generation,—success, morality, marriage, "inferiority complexes," courage—apparently the great hinterland of our faith and behavior is simply an unentered country. The young people are not thinking there.

To this group also I purposely mentioned Jesus, and an uncomfortable falling off became perceptible in the conversation, as when friendly men have in their minds thoughts that they fear it might be hurtful to utter. But in a few moments it was out. Even if there had to be religion, this "Jesus talk" was a bit out of place. It was inclined to make students impatient. The grounds for it were not seen; if seen were not considered justifiable.

Dead dogma is poor argument with which to convince a youth. Whoever else is being impressed, this "Jesus stuff" is far from "going over big" with the average "student."

As I was now wanting action to follow the inspiration of those sermons, one suggested that I might advise young people to go back to their homes, their fraternities or sororities, to their places of business, and there begin with some abuse that needs rectifying, some nastiness of temper, some carelessness in study, some ugliness of language, some laziness, cowardice, neglect—anything, so long as it has value in it, and ought to be done, and done by them.

But would that be enough? Enough for a lifetime, and for every event, and for all the years? Mariners need stars. Is there no star for us? Or are there many? On this voyage of our life how shall we find direction?

Is There No Star?

I was expecting it, and it came—a remark of wondrous, thoughtless, catholicity. Let us embrace them all, all the lights, all the masters. Provincialism gives the modern mind a pain! . . . But of course there speedily appeared a practical difficulty. What we are concerned for is *direction*—and not all these stars guide the same. The pessimism of Buddhism, for instance, calls to a different direction from the optimism of Christianity, and from these two Confucius differs yet again.

So, not unconscious of the peril, knowing I would probably pigeonhole myself in their minds as a prejudiced and special pleader, having some ecclesiastical or other axe to grind, nevertheless I girded up my resolution and waded in. What I tried to set out amounted to something like this: If only we had a plain north star, a synthesis of the best in the light that has shone from many places, a religious genius, morally and emotionally mature, rationally developed, balanced and dynamic, distinguished for spiritual insight and experience, not inclusive of other gleams of the light which may add to while they do not contradict his own, yet so much the impressive embodiment within himself of the best that men have dreamed, and seen, and known, as to win recognition and approval from the human conscience everywhere —what an invaluable asset and guide that star would be! What an indispensable place he would occupy in life and in religion! To drop him from the skies would be to retain their magnitude indeed but it would be to sacrifice our soundest guide and throw away the riddle's key.

They knew I meant Jesus. The shooting started.

Amid the smoke it began to be realized that my redoubt had two fronts. (1) There is Jesus—and what men have thought about him, from Paul onward. (2) There is Jesus as he was.

I did not desire to defend all that men have

thought and said about Jesus, but on this front of my redoubt the breastwork seemed to rise up pretty sturdily in those supreme products of philosophic thought, the Greek conception of the Logos, and the Indian of the Brahman. As a man's thought is in his words, overflows and yet in some measure is embodied in those words, is manifested and yet inadequately manifested there, so the Greek came to conceive of God, who as the ultimate, the absolute, the unknowable, manifests himself, and most of all in mankind, where the eternal is incarnate.

Logos, Brahman, Atman

This self-utterance of God in man, its measure affected as it must be by each man's capacity for God, is naturally fuller in some men than in others. The superbly proportioned, talented, and endowed person is likely to bear fuller witness than his opposite. Thus the Greek. So with the Indian. Brahman, the absolute and all pervading principle of the cosmos, is also Atman, "the psychical principle manifested in man." "He who is Brahman in man (i.e., man's spirit), and he who is Brahman in the sun (i.e., cosmic energy), are one." And this Atman, present in all men, the light that lighteth every man coming into the world, is dramatically manifested in Krishna. If Indian thought frequently falls into grotesqueness unequal to the height of this, it yet is true that at its best that thought has seen something strikingly similar to what the Greek saw.

So from behind my breastworks I pelted such bombs as I had. What if the dream be true? Are there no divine revelations in human philosophy? Does the cosmic life speak in a flower, in a star, but not in the brain and spirit of man? Perhaps it is *true* that God dwells in man, that our best knowledge of the ultimate is found by closer understanding of the immediate, that the Atman in man is the key to the nature of the infinite Brahm, that he who has discerned the significance of Jesus, has really achieved the best insight into the Father that we have. If this be true, then we have a Christlike God. Then the Infinitely Vague becomes the Redeemingly Definite, not merely by being recognized as expressed in the best in us, but as being "outbeamingly" expounded in the Best One of all.

The Pearl Despised

When a great personality rises up among us incandescent with spiritual ultimates, can that mean nothing to all the rest of us? And is human thought to be rebuked if it makes its inferences, if it ponders that incandescence and reasonably believes it has caught a glimpse of the very heart of being? The Jesus of thought is one who should be considered and understood before he is dismissed. Others than the base Indian sometimes throw away a pearl richer than all their tribe. Some of the ripest thinking of the race lays hold upon Jesus and exclaims: "This, *this* is what we mean! He is our demonstration! That which you feel in him, which you have felt in a certain degree in others, that is God! Ere you have accounted wholly for *that* you will have gone back before Abraham, before the foundations of the world, back into the very bosom of the Father."

Why Jesus?

Of course it was not long now before the battle swept round to my other front. Who is this Jesus? Why single him out? This is just where vexation grows sharpest. It is this "Jesus stuff" again.

Once more I listened for adequate grounds for this vexation and impatience. Even blind Michelangelo could feel the proportions of the torso of Phidias as he ran his hand over the mighty muscles, but what have some young people felt in Jesus? What is the matter? Have they no capacity. This figure has been fought by all weapons, far more formidable than theirs. In his followers in imperial Rome he survived the shocks of highly civilized intellects and of diabolically skillful derision. Persecution succeeded in neither burning him out nor trampling him down. He became the God of the most turbulent races in history which, through a thousand years, seemed savagely bent, even under the guise of devotion, on darkening his genius and perverting his purpose. Yet he is alive! Searched, challenged, disputed as no one ever was, he is still able to constrain a Romanes to remark upon "the absence from the biography of Christ of any doctrines which the subsequent growth of human knowledge—whether in natural science, ethics, political economy, or elsewhere—has had to discount." Even Plato, he says, "is nowhere in this respect as compared with Christ. Read the dialogues, and see how enormous is the contrast with the gospels in respect of errors of all kinds—reaching even to absurdity in respect of reason, and to sayings shocking to the moral sense." One would suppose that such a record, if our educational organizations are not wholly failing to train young people in power of thought, would be met by something better than criticisms that carp and judgments that are cavalier.

The Unseen Jesus

But I must not be unfair. This personality of Jesus, equaled in certain features by other great personalities but on the whole a unique miracle of synthesis of the best known to man, is not met by cheap deprecations by all. By many he is only not seen. They do see much in his story that appears to them not credible, some things, too, that seem morally undesirable. Here were "educated" young people showing me that it had never even struck them that perhaps the pure figure of Jesus in the New Testament had been prejudicially but not hopelessly overlaid by materials unacceptable and incredible to the modern mind, or that the figure may have been somewhat unnecessarily prejudiced by their not understanding the literary methods of New Testament writers—Matthew's, for instance, in massing together a collection of scattered "woes" until to some

they seem like a tornado of venom flying from Jesus' lips. However, it is not my business to affix blame, but to deplore a condition.

Why Jesus Survives

It is also my business to report the final contentions I made in that discussion. Men may not be asked in the old-time way to "come to Jesus" but by sheer processes of intellectual discrimination and comparison Jesus survives as our supreme asset in practical religion and morals. I pressed for three points:

First, a man should read the New Testament in order to get first-hand the picture of Jesus. But he should read it sensibly, as a man and not as a child. The company conceded that as fair.

Then, second: a man should move his will to obey what he sees, if it be good. Also conceded: doubtless easier to acknowledge the argument's virtue than to perform it!

Third—and here, I fear, they got that queer feeling again, like a novice on a suspension bridge—a man should remember that the Atman is here, in his own self, in other men, most grandly of all in Jesus Christ, and that in the Atman he has the key to the spirit of the universe. To understand that thing in Jesus which made him what he was is to understand the best we know about God. Let him find and live by that, and he will live by all that God has ever been to man.

I'm not sure that they all realized how much lay in that last. They'll have to think about it a bit.

BOOKS

Prophetic Voices

THE EQUALITY OF ALL CHRISTIANS BEFORE GOD, *with an introduction by Peter Ainslie. The Macmillan Company,* $2.00.

HERE is presented the complete record of that conference of the Christian Unity league, held in St. George's church, New York, a year ago, about which some will remember only the minor circumstance that Bishop Manning forbade the use of an Episcopal church for the communion service at which Dr. Henry Sloane Coffin was to preside. It would be unfortunate if that incident, which lent itself to more vivid journalistic headlines than any other feature of the conference and which indeed had a degree of importance which justified attention, should usurp the central place in the story of this great conference.

Christian unity movements on a scale wider than the local community have been of two general types, both necessary and mutually complementary. In one, the conferees meet as individuals of varied faiths and traditions and represent only themselves; in the other, they come as the spokesmen for their respective denominations, fortified with some sort of credential but also limited by the responsibility imposed upon them to say and do only what will be ratified by the common mind of their constituencies. The old "Federation of churches and Christian workers" was of the first order. Out of it grew the Federal council of churches, which was of the second. The Stockholm and Lausanne conferences belonged also to the second type. The Christian Unity league, of which Dr. Ainslie is the presiding genius, is of the first sort—an association of individuals. Its conferences have therefore sounded a more prophetic note than could be heard in assemblies of representatives, for they could express not merely the status quo of the union movement but its terminus ad quem.

If a large number of the leaders and the laity of all the churches will give this volume a careful reading, with its carefully prepared addresses and its stenographically reported discussions, and will visualize the situation which it portrays and enter into the spirit of openminded conference which marked the gathering, it will go far toward laying the foundation for more constructive action by the Federal council which, by the very terms of its existence, cannot get very far ahead of the sentiment of its constituent bodies. The way to get a positive and practical advance in the enterprise of union on the part of an organization representing all the churches, is to bring the mind of those churches up to the point where they will not merely tolerate but demand such advance. It may be that they are nearer that point now than is commonly supposed.

WINFRED ERNEST GARRISON.

Books in Brief

THOSE EARNEST VICTORIANS. *By Esme Wingfield-Stratford. William Morrow & Co.,* $3.50.

THE CHIEF trouble with us, in our inquisitive and turbulent age, is that our Victorian grandparents did not frankly face and honestly solve the social and moral problems which the nineteenth century stirred up, with its industrial revolution, its democracy, its scientific advance, its intellectual ferment, its beginning of the emancipation of woman. They tried; they were "earnest"; but they lacked the courage to go through with the implications of the things they started. And so they passed on to us a skein of life all the more tangled because they were more anxious to give it a smooth surface than to straighten out the snarls that they knew were in the thing. Something like that is the author's thesis. It is akin to Parrington's description of the mood of "romantic optimism" which characterized the first two-thirds of the nineteenth century in the United States. The Victorians were undoubtedly earnest. The best of them were undoubtedly brilliant. Nothing could be more erroneous than to ascribe intellectual inferiority to the period as a whole. But they were timid in the presence of the actualities of life, and so they went on hoping that a lot of things which needed radical reconstruction could be tidied up and made to function in the interest of respectability. In the course of his argument, the author adds to the luster of the age which furnishes the theme for his criticism and interpretation more than he takes from it. It is easy to damn as hypocrites those who evade issues for the sake of keeping up appearances. Their virtues were, in fact, genuine and substantial, and in this engaging presentation we see them as not merely "respectable," in the sinister sense, but as

worthy of respect and admiration. But nevertheless they left before the house a tremendous amount of unfinished business which they ought to have tackled and finished. Because they didn't, we must.

THE AMERICAN LEVIATHAN; THE REPUBLIC IN THE MACHINE AGE. *By Charles A. Beard and William Beard. The Macmillan Company.* $5.00.

When Thomas Hobbes, who was one of the earliest authors to realize the value of a snappy and not altogether transparent title, sought a name for his opus on the nature of the state and the philosophy of government, he chose "Leviathan," "a multitude united in one person . . . that mortal God to which we owe, under the immortal God, our peace and defense." The name is about all that Mr. Beard and his son get from Hobbes. Their Leviathan is the federal government of these United States. But this is neither a speculative philosophy of the state, as Hobbes' book largely was, nor a routine exposition of the powers and functions of our own government, as are many books in the same general field. It is a highly factual account of the actual operations of all the departments of the federal government and the principal problems with which they are dealing, with special emphasis upon the relation of these governmental activities to economic facts and processes and to other conditions which intimately concern the individual citizen. It would be difficult to imagine a volume of equal size—and this has over 800 pages—more informative with reference to the things that people really need to know about the government under which they live and which they have a hand in controlling. It is everybody's introduction to the United States of America; no theoretical discussion of government as it is supposed to be, or as the framers of the constitution imagined that it might be, but democracy on the hoof—except that a leviathan, being a sea monster, does not have hoofs.

EDUCATION OF A PRINCESS. *By Marie, Grand Duchess of Russia. The Viking Press,* $3.50.

There are two ways of looking at this book. On the one hand, it can be taken as one of the most colorful and exciting personal memoirs to reach the public in a long time. That is probably the quality which has placed it high on the list of current best sellers. Almost from the day of her birth, this granddaughter of a tsar lived in the midst of great events. Her descriptions of the assassination of her uncle-guardian, the governor-general of Moscow; of her own wedding to Prince William of Sweden; of conditions behind the lines during the Russian retreat from East Prussia in 1914; of the abdication of Nicholas II at Pskov; of Petrograd during the revolution; of her escape from Russia—these pictures are too vivid to be forgotten. But there is another book here, and a more important one. It is the revelation of a quick and sympathetic mind, but almost totally cut off from the realities of contemporary life, and so almost totally without the ability to use enormous power intelligently. What the grand duchess has really done—and she realizes this to some extent herself, as her half-satirical title indicates—is to show why the whole political system of which she was a part was doomed to destruction. When you put the best figure that Marie can find in the tsar's court over against Lenin and Trotsky and Chicherin much recent history loses its mystery.

WORLD POLITICS IN MODERN CIVILIZATION. *By Harry Elmer Barnes. Alfred A. Knopf,* $6.50.

Among the most ponderous volumes of the voluminous Mr. Barnes, this work represents an attempt to trace, somewhat briefly, the rise of nationalism, capitalism and imperialism, to show how these phenomena developed during the nineteenth century and to what political and social concepts they gave rise, to indicate how they functioned in bringing on the world war, and to suggest at least some things that we will have to do about them in order to prevent them from keeping the world in the chaos into which they have dragged it. The greater part of the volume is thus devoted to the discussion of various phases of the causes and consequences of the war. This is no new field for Mr. Barnes. He was among the first to perceive the necessity of revising the ideas which were generally current ten years ago and of supplanting the then popular legends about a "holy war" against autocracy with something bearing a more intimate relation to the obvious facts of the record. As the discussion of that subject has proceeded, it has become a highly controversial topic. In the pages of the present volume devoted to revisionist theories other than his own and to the work of historians whose scholarship—speaking conservatively—is not inferior to his, Mr. Barnes lays about him with a club and produces the unfortunate impression that he is less occupied with writing a dispassionate study of the facts than with pamphleteering in the interest of his own prestige. But this, after all, is only a small part of a large book which contains much sound history and much keen criticism of political and economic attitudes that need the merciless exposure which he gives them.

COLLECTED POEMS. *By Robert Frost. Henry Holt & Co.,* $5.00.

Five previously published volumes of Robert Frost's poems are assembled between one pair of covers. It is wonderful how a man can hold one mood through all the seasons for twenty years or more, and how everything that he has written reflects a single emotional state and seems part of a single picture. One wonders—does he always feel that way, or does he write only when he is in this mood, or does he suppress whatever he writes in any other key? Perhaps it is the dominating quality of his New Hampshire and Vermont hills that imposes upon him that uniformity of tone. There are poems of winter and spring, of summer and fall, of lonely housewives and varied rustic characters, but always it seems late afternoon of a chill November day. Frost is a pensive commentator upon life and nature in upper New England. But within this limited emotional range, he is exquisitely sensitive and searching. There are no false notes, no bathos, no sentiment unsupported by clear and vigorous thought. All of which is to say that Frost is a major poet voluntarily operating under self-imposed limitations in a minor field. His work will be one of the permanent contributions of our time to American literature.

THE WANDERER OF LIVERPOOL. *By John Masefield. Macmillan.* $3.50.

The first impression is that this shows how much one can get away with when one becomes poet laureate. It is a very curious book. It will puzzle the librarians to classify it. The "Wanderer" was a ship, launched in 1891, sunk by collision in 1907. The book contains less than 60 pages of poetry, three large folded plans giving the details of construction and rigging, and many pages of technical description of the same, dozens of photographs of the ship and its various crews and down to the ship's cat, and a factual narrative of the vessel's various voyages such as might have been compiled from the ship's log. The narrative is undoubtedly salty, not because it is made so by skill or artistry but because it deals with salty stuff. Masefield is, after all, a real poet, even if he is a laureate, and while the pages

of verse in this volume do not contain many lines which will add greatly to his laurels as a poet, lovers of the sea will find in it a tribute to that noble element.

WHEN ALL DRANK AND THEREAFTER. *By Conrad Henry Moehlman. Alcohol Information Committee,* $1.50.

Wets, drys and those of all intermediate degrees of humidity or aridity will find useful facts in this concise history of the drinking habits of America since before the beginning of the national period, and even earlier than that, and of the arguments and efforts both to curb and to promote the consumption of malt, vinous and distilled beverages. More than that, they will find entertainment in it, and they will find encouragement to keep their tempers while they are discussing the vexed problem. For Professor Moehlman writes in a good humor. He is no ranting propagandist. He is himself thoroughly and convincedly dry, but he shows that it is quite possible to be in earnest about a serious matter without raging against the demon rum or chloroforming one's sense of humor. This is one of the least fanatical and most informing books on the subject.

WHEN THE BREWER HAD THE STRANGLEHOLD. *By Ernest Gordon. Alcohol Information Committee,* $1.50.

It is well to remember, when the wets are roaring about the church going into politics against them, that the saloons were always in politics. The whole wet interest was organized to dominate the political and business life of America for the furtherance of its own profit. Mr. Gordon has collected from unchallengeable sources an impressive array of facts. They ought to be pondered with care. This book, with Moehlman's as a side partner, comes near to telling the whole discreditable story of liquor's challenge to democracy, which repeal advocates would like to have us forget.

In a review of "Labor and Lumber," by Charlotte Todes, "Labor and Coal," by Anna Rochester, and "Labor and Textiles," by Robert W. Dunn and Jack Hardy, published in The Christian Century for January 28, the price was given as $1.00 each. The publishers inform us that this price, which was given on the copies received for review, applies only to the edition designed for quantity circulation among labor unions. The price of the regular edition is $2.00 each.

CORRESPONDENCE

Selecting Good Films

EDITOR THE CHRISTIAN CENTURY:

SIR: At the close of an editorial, entitled "A Year of the Movies," the following suggestion is made: "In the meantime, responsible citizens can help their own children select the pictures they see, or can boycott the movies entirely until they have learned respect for the growing manhood and womanhood of America and for the national reputation." This is an admirable suggestion, but where is the responsible citizen to get a knowledge of what pictures are good, without wasting his time in subjecting himself to much of the filth that is being put upon the screen? A few of the larger newspapers and magazines print very frank reviews, praising or condemning pictures, according to their artistic or entertainment value, but most of the writers of such reviews have a decidedly dull moral sense. Responsible citizens need some opportunity to know what pictures are good, and what are not.

The Christian Century has partially suggested the solution in an editorial of January 7, 1931. Under the title, "A Priest Reviews the Pictures," the following appears, "Perhaps if pictures were treated as seriously as books, and were reviewed as publicly and as unsparingly as every author and every publisher expects his books to be, there might be some focusing of public opinion which would bring about an improvement in the quality of the product, provided block booking and blind booking can be done away with." Whether or not the quality of the product can be changed by unsparing reviews, such reviews, by qualified critics, would be of inestimable help to those who are attempting to choose worth-while and educational entertainment for themselves and others.

Trenton, N. J. DONALD LOMAS.

[The monthly review of current films in the Parents' Magazine is of great value.—THE EDITORS.]

The Progressivism of the Christian Church

EDITOR THE CHRISTIAN CENTURY:

SIR: While The Christian Century is outspoken in picturing the weaknesses of denominations and denominationalism, I am sure it would not want to give a wrong impression of any. Such a wrong impression may be given by one of your contributors in the issue of Jan. 21, when he speaks of the "Christians" as follows: "The Christian group have majored in evangelism and fervor without the minimum of regard for either orderly procedure or progressive thought." The statement that the Christian group does not have the "minimum of regard for either orderly procedure or progressive thought," can hardly be made, I take it, by anyone who is familiar with the actual history of the Christian denomination, recently merged with the Congregational churches.

The Christians have always stood for Christian union. Christian union and federation are the next progressive steps among all churches. It is not a minimum, but a maximum, concern today of socially-minded, intelligent Christians of all churches. The Christians established the first religious newspaper in the world, the Herald of Gospel Liberty, now merged with the Congregationalist. The Christians established Antioch college, which undoubtedly allowed equal privileges to both sexes, before other college which allowed both sexes to attend, but limited them to certain privileges. The Christians early welcomed women preachers to their pulpits. How many churches today will even give the same rights to women preachers as to the male sex? The Christians insisted upon "individual interpretation of the scriptures, as the right and duty of all." This again is not a minimum of progressive thought, but being gradually accepted.

I have been closely associated with the Christians, and have served as a denominational official, although now I am preaching for a church of another denomination in Boston, Mass. Both my grandfather and father have been editors of the Herald of Gospel Liberty. I beg Mr. Scotford to study the history of the Christians, before he makes a deadly parallelism, for the sake of rhetorical exaggeration, with such a fine denomination as the Congregationalists.

Boston, Mass. CARLYLE SUMMERBELL.

Dr. Orchard and the Mass

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Orchard says many things of great value in the matter of interrelations between Protestants and Catholics, but he makes one assertion that is not warranted by the biblical record, nor by the practice of the oriental mind. Christ taught chiefly by parables. A disciple declared that he "spake not save

by parables." Matthew Arnold said that Christ never taught except in parables, but that the church has always taken his sayings literally. Sometimes the Master was obliged to explain the meaning of a parable, but he never departed from that method of teaching.

He said, "This is my body." In like manner he said, "I am the vine." Jesus could no more have meant that a crumb of unleavened bread could by any priestly process or ritualistic recitation become his body than that a grape vine could be transmuted into his physical being. Both of these parables convey divinely human truths in symbolic form, and but for their use as symbols, have no meaning whatever.

The Protestant conception of the communion is both true to the Master's manner of speech and wholly satisfying as an emblem of the mystical union of Christ and his disciples. Sacramentalism, unscriptural and born of an inordinate craving for the miraculous ritualistic worship, finds no welcome in the Protestant household.

Melrose, Mass. GEORGE A. SMITH.

From a Catholic Layman

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read every word of your Human Relations issue, and am moved by admiration to tell you I think it a splendid production—unbelievably addressing the impossible. If you will allow the comment, the one thing I find absent is conscious allowance for heredity, the deep down things that assert themselves in defiance of environment. The older I grow, the more I am convinced of their inevitable outcropping and compelling influence.

New York City. J. C. WALSH.

Explaining Anglo-Catholicism

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been greatly interested in your discussion of the right of Anglo-catholics to remain in the Anglican communion, but I think the reasons for their remaining are psychological and practical rather than logical. Anglo-catholics are Anglican in temperament. They enjoy "muddling through" problems and are not frightened by the "blessed ambiguity" of Anglican liturgy and theology. They recognize the teaching authority of low church bishops while praying for the conversion of the same bishops. They repeat the *filioque* clause in the Nicene creed, although it has not been adopted by the *whole* church. They interpolate the prayer book to make it "Catholic." They reserve the sacrament for adoration without seeking a logical doctrine of transubstantiation. They hold to the branch theory, even though it is repudiated by Rome, the principal "branch." They look for infallibility in ancient councils rather than in a living pope. They follow Roman ceremonial practices while retaining "Articles of Religion" which disapprove of those practices. They value modern science while using an unsanitary common cup at the communion.

Obviously, Anglo-catholics are neither Roman Catholic nor Protestant in temperament. Protestants know little of the mood of Anglican comprehensiveness. Liberal churches, for example, are churches which have thrown out orthodoxy, not churches that are willing to let one be orthodox if one wants to be. Roman Catholics think that one should join the church one considers right and believe that only one religion at a time can be true.

Anglo-catholics are very welcome in the Anglican communion. Anglican imperialism proposes to indoctrinate its own people with the church idea, to donate "valid" orders to Protestantism, to get Eastern Orthodoxy to accept modernism, and to convert Rome to the principle of nationalism in church policy. Then Christendom will *be* "Anglican." At the present stage of this program, high church parties are important details in the working model of comprehensiveness. (It should be noted that, while many a Protestant "liturgy" comes no nearer being a liturgy in the Catholic sense than a series of incidents without a climax comes to being a story, the worship movement in Protestantism has been perceptibly influenced by Anglo-catholicism.) Moreover, Anglo-catholicism, although exceedingly imperfect as Catholicism, is something of an antidote to fashionable Anglican indifference to human needs. It is not surprising that Anglo-catholicism should make some progress in a theologically confused world that is becoming humanistically pious.

Berkeley, Calif. JAMES M. MALLOCH.

One View of the Mooney Case

EDITOR THE CHRISTIAN CENTURY:

SIR: I value The Christian Century so much that I am very solicitous that it should not get a wrong slant on the Mooney-Billings case. The sympathies of the paper and of a number of its staff writers seem to be with the incarcerated men. I do not remember having seen any statement of the contrary position; nor recognition of the view a good many people hold, that these men are conscienceless agitators, wrapping the American flag about them—though they have scant respect for it, and would far rather have a red flag—that they may work up a sympathy for themselves.

As to the guilt or innocence of the men, I make no pronouncement. This I do say, however, that for innocent men, they have acted in a very strange manner, to put it mildly, both before their connection with the dreadful explosion that took such a toll of life and suffering, and since. There has been a remarkable absence of straightforward frankness, and of appreciation of the public's interest in maintaining law and order.

There are two points I want to stress: First, we have in this country processes for the investigation of crime and for the punishment of criminals. These may not be perfect—nothing human is—but they are the result of long centuries of trial and experiment. According to these processes, with full opportunity for defense, appeal and revision, these men have been found guilty of the crimes charged. Now whom are we to believe and follow? Men carefully selected and trained for the detection and punishment of crime, or impassioned agitators or socialists, who know nothing about the case except what they have been told, or the smattering they have read?

My second point is, that if the decisions of justice, carefully and deliberately arrived at, are to be set aside by an act of executive clemency, then the end of our particular type of government is in sight. Our new Governor Rolph is being inundated with petitions and supplications to pardon these men. The refusal of his predecessors to do so, after careful examination, has only added to the fury of the stream of protest that has become practically a demand, a threat! No public official ought to be submitted to such an ordeal. The governor is there to carry out the people's will, as expressed in legislation, and in judicial verdicts. To demand now that he forswear himself and yield to the demand of an angry populace, is surely not the part of an intelligent citizen, if even of a conscientious moral agent.

Beneath all this agitation, there is, as some of us believe, a real attack on our form of civilization, an attempt to bring the processes of law and government into disrepute, and to pave the way for that international predominance of the working classes, of which Russia is giving such a glaring example. It is not a time, this is not a case, for impassioned appeal; it is one calling for clear thinking, for calm reflection.

Danville, Calif. JOHN E. STUCHELL,
Vice-Moderator, Synod of California.

Billions and the Unemployed

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial question: "How much is a billion dollars?" and Mrs. Mead's attempt to visualize it by "throwing it away at the rate of one dollar a minute." That is quite suggestive, but means little to the man who toils for $5 a day of eight hours. And $5, for eight hours, is a high average. How long would it take a man toiling eight hours a day to earn a billion dollars? Based on your estimate, it would take him 547,200 years. He would have had to begin, according to

"scientific" estimates, when his parents were polliwogs, to have finished by the year 1931.

But if the estimate is accurate, the wealth of America is $360,000,000,000. The fewer than 1 per cent of the people who control 90 per cent of that vast sum, should feel disgraced to have solicitors go to the employed laborers, asking them to contribute "a day's work" to care for the 20,000,000 unemployed and their dependents.

Utica, O. J. L. MacDonald.

The Absolutes of Jesus

Editor The Christian Century:

SIR: The article by Prof. A. Bruce Curry, "How Far May Christians Diverge from Jesus?" is very valuable for its masterful array of material for thought. However, it seems to me to need an addendum. There is something important on the subject which Professor Curry did not say. Being a professor in one of our leading universities he has a number of colleagues who deal with the physical sciences, so he must have heard of the "fourth dimension." Yet his article was discussing a dead and static Jesus in three dimensions. I think Christians must diverge rather widely from such a view of Jesus. But we do not rightly think of Jesus that way. I suppose the physical scientists do not claim that the fourth dimension applies to persons, but that is because persons are not subjects for measurement, therefore not amenable to scientific study. However, I do not see that they deny the fourth dimension to persons. And the New Testament does claim it for Jesus. "In the beginning was the Word;" and "Lo, I will be with you always," are thought forms that lend themselves to the fourth dimension. When we think of Jesus, do we not think not only of "the Jesus of history," and "the Jesus of Christian experience," but also the Jesus of all time and eternity?

Now, if we are to catalog a list of "fourteen points, or forty points," by which to describe a person, either in four dimensions, or a cross-section of him in three dimensions, we will include some accidentals and some absolutes. Professor Curry has included some of each in his "fourteen points." I believe all Jesus' specific acts in the flesh, and all his specific teachings were accidentals. Even his death on the cross was an accidental. If he had lived in the time of Latimer and Ridley he would have been burned at the stake; in the days of Oliver Cromwell he would have been shot at sunrise, and today he would just be politely exposed to starve and freeze. But the fact that he exposed and opposed the social and personal evils of his day with all his energy and would not retreat, this was an absolute. It is still a characteristic of him. That he abjured demons to "come out" of ill persons was accidental, but that he "had compassion on the multitudes" and did something to relieve their condition was absolute.

Those of us who feel the impingement of an other-than-self upon our consciousness like to think that the contemporary Jesus visits us. But we are reminded by psychological experiments that these "religious experiences" may be the result of suggestion. Some of them, no doubt, are. But some of them are too evidently new to our minds to be accounted for that way. The only question that need concern us is: Is this particular visitation from Jesus or from some source foreign to him? And we may assure ourselves by reference to the absolutes which we will find among our "fourteen points." If our experiential inspirations have the marks of the absolutes of Jesus they are authority for us, and we may not diverge from them at all.

Farmdale, Ohio. Walter Lee Greer.

Are Ministers Honest?

Editor The Christian Century:

SIR: If I lend a book to a minister it rarely comes back. Many of my books deck the dignified shelves of a brother preacher. I do, however, find that when I lend a book to a parishoner it is always returned. I should prefer to let a member of my church have a copy of a book any day than a minister.

The other day I sat in a ministerial meeting and heard the names of several "reverends" read. They were all applying for the fifteen hundred dollars exemption from city taxes that the city grants to ordained ministers. None of those whose names were read was in the pastorate. Some of them did not even attend or contribute to the support of any church. Many of them left the pulpit for a much better position financially.

It has been my task for a couple of years to collect dues from ministers for their association. Seventy per cent of the men will pay their dues only when they have become weary of your persistence. Some always claim that they have paid in advance.

I was the umpire for a basketball game. Twice I saw the pastor, who was playing with the married men against the boys in his church, cheat. I penalized him for it. A new umpire was called in. The married men won. But as we were dressing, I heard a boy say, "Isn't the minister dishonest as the devil!" I thought his words were well chosen.

I recently came from an international convention. There I came in contact with many ministers, for it was a preachers' gathering. Every minister that I talked to intimately was dying for the chance to make a change, yet, undoubtedly, he was telling a brother every Sunday to be loyal to his church.

Rochester, N. Y. A. L. Murray.

The Terror in Los Angeles

Editor The Christian Century:

SIR: On Sunday evening, January 11, Commander William A. Allen occupied the pulpit of the Wilshire Boulevard Christian church, Los Angeles, using the time for the evening sermon. My sister, a very active member of that church, writes me as follows, regarding the event: "The things he told were enough to make one's hair stand on end. He gave what facts he had to prove, among other things, that Einstein is here in the interest of communism, and that he has facts to prove that within the past few weeks he said exactly what he was told to say about pacifism by Joe Stalin and his bunch. He told things like this—that a large ranch was being gotten in shape in Riverside county as one of the communist centers for arms and ammunition, and that special basements are being constructed so thick and strong that they can only be gotten into by dynamiting, and a lot of it at that. Also, that a lot of canned goods, labeled as being made in Argentine, is coming from Russia; that two societies, the Women's international league for peace and the American association for outlawing war, are the direct tools of the Russian communists. He claims they are thoroughly organized all over the world and preparing for 'Der Tag'—which will be a terrible revolution, and that American business men are so blinded by their pursuit of the dollar, that they are blind to the menace. Well, the Lord help us if it's true.

Blackwell, Okla. Carl H. Wilhelm.

Aid for Competing Churches

Editor The Christian Century:

SIR: The recent article in The Christian Century by Edmund de S. Brunner on the home mission situation is timely and, in the main, valid. But, in common with all other writings on the same subject which have come to my notice, it overlooks one important condition that exists. To my positive knowledge, there are various overchurched communities, in each of which there is one church ready to federate on terms fair to all, but none of the other churches in these places will do so. In such cases, the churches willing to do the needed thing should be fully exonerated of all blame. And the higher authorities in the denomination of such a church should not be blamed in any way, but rather commended, if they proceed to care for such a church, even to the extent of granting home mission aid temporarily until some solution of the distressing problem can be reached. If this much is, in all justice, conceded, then the contentions of Mr. Brunner are unassailable.

Ireton, Ia. W. O. Harper.

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NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Sherwood Eddy Joins Socialists

Holds Socialized Christianity Only Alternative to Communism—Marriage Advice Offered

(Special Correspondence from New York)

NEW YORK, Feb. 7.—Sherwood Eddy has retired from the Y. M. C. A. and will give his remaining years to the advancement of socialism. Such was the gist of the statement made by this well-known Christian leader at a dinner tendered him by the national council of the Y. M. C. A. at the Hotel Commodore a few days ago. Dr. Eddy is one of the most fascinating Christian leaders in the world today. He has a positive genius for new enthusiasms, for he has pleaded eloquently during his forty years of Y leadership for personal evangelism, pacifism, more adequate sex instruction, social justice and a number of other causes. His life is a splendid example of the fact that advancing years need not necessarily mean hardening of the mental arteries. Although over 60, Dr. Eddy has the resiliency of youth and in personal appearance he does not seem over 40. In making this announcement of his future plans, he said, "I have joined the socialist party and I intend to work with that party for economic justice. If we do not Christianize the social order, there are those who will communize it." His new book on Russia is receiving many favorable comments.

* * *

Dedication of Riverside Church

The formal dedication of Riverside church will take place tomorrow. Dr. Fosdick will preach and the actual dedication service will follow. This will be an original service prepared by Dr. Fosdick and his associates. While the church has been opened since early fall the crowds show no decrease in numbers, and any stranger wanting a seat has to go early and stand in line to secure it.

* * *

Dr. Keigwin President of Federation

At the annual meeting of the Greater New York federation of churches, Dr. A. Edwin Keigwin, pastor of the West End Presbyterian church, was elected president, succeeding Dr. Ralph W. Sockman, pastor of the Madison Avenue Methodist church. At the annual dinner of the federation, at which the work of the past year was reviewed, Dr. Keigwin stated his belief that "the world is on the verge of a great revival of religion."

* * *

Race Issue in New York

We here in New York are in no position to cast any stones at our Detroit brethren, as far as race discrimination is concerned. Just a few days ago some Negro singers who had been broadcasting under the auspices of the Y. M. C. A. were informed that they must use the back elevator of the hotel in going to the radio station on the roof. Rather than submit to this discrimination on the part of the hotel management, the Negro singers cancelled their program. Also the project for a Negro hospital in Harlem is being attacked on the ground that it is an entering wedge to introduce Jim Crowism into New York hospitals. But on the other side of the picture it is pleasant to record that the Harmon foundation, in conjunction with the commission of race relations of the Federal council, has recently awarded gold medals and cash awards of $400 each to seven Negroes in recognition of outstanding creative work during the past year.

* * *

Marriage Advice Bureau

A marriage advice bureau which it is thought is the first project of this kind in the United States has been opened at Labor temple, 14th street and Second avenue. Dr. Abraham Stone and his wife, Dr. Hannah Stone, will be in charge, and they will counsel with those married and about to be married in regard to the basic problems of married life.

* * *

Echoes of Manning Controversy

Dr. Potter, the humanist, has just sent a vigorous protest to the New York Churchmen's association concerning their withdrawal of their invitation to him to speak before them. Commenting on the matter, Dr. Potter said, "I happen to know that several of that group which has been opposing the bishop have been very friendly to humanism." Dr. Guthrie also has added a few words which will not be the most pleasant reading to the bishop. In one of his St. Mark's-in-the-Bouwerie church bulletins he pictures "the Protestant all-highest, duly armed and guarded by squadrons of plain clothes men,'" going up and down Broadway on his self-appointed task of censoring the theater. To the outsider it would appear that peace had not yet come to the diocese.

EDMUND B. CHAFFEE.

John Willis Baer Dead

Pioneer Christian Endeavor Leader Passes Away in Pasadena

Dr. John Willis Baer, pioneer Christian Endeavor leader, educator and banker, died at his home in Pasadena, Cal., Feb. 8, of heart disease, at 70 years of age. From 1890 to 1900, Dr. Baer served the International Society of Christian Endeavor as general secretary; from 1900 to 1906 he was assistant secretary of the home mission board of the Presbyterian church, U. S. A. In 1906 he became president of Occidental college, which post he later relinquished to enter the banking business. In 1919 he was chosen moderator of the Presbyterian general assembly.

Catholic Schools Shake Labor Rule

Government Loses on Education Bill—"Dick" Sheppard Retires—Jubilee of Christian Endeavor

(British Table Talk)

LONDON, Jan. 27.—The government was defeated last week upon an amendment to the education bill. The amendment, moved by a Catholic labor member, was to the effect that the bill was not to become effective till a settlement had been reached of the "religious" difficulties raised by the raising of the school age—or, in other words, the bill is not to become law until the government has passed another bill relieving the denominational schools, in whole or in part, of the cost involved in these new measures. In any case, it has been decided that it cannot become law till September, 1932. The debate showed the strength of the forces which can be raised in support of the Catholic schools. At the same time it is becoming clearer every day that any measure which gives the measure of support to their schools which Catholics seek will be fought to the death by the free churchmen. The government did not regard the defeat as a demand for its resignation.

As the matter stands, the bill is neither dead nor alive. Very probably, negotiations will be resumed by Sir Charles Trevelyan with the Catholics, Anglicans and free churchmen to see if an agreement can be reached. But it must be admitted that Sir Charles is not an ideal negotiator between the representatives of the churches. The free churches are being called to action by their leaders. Their strongest criticism has to do with the arrangement which, they claim, closes 10,000 head teacherships to free church teachers.

* * *

A Press Comedy

The high level of journalism which is kept by the Times is recognized by all fair-minded readers; it can afford to drop a brick now and then. Unhappily for its peace of mind, the last "brick" had to do with Mr. Lloyd-George, a man who like the tiger, when he is attacked, defends himself. There is a journalist in Wales who for many years has written imaginary interviews with public men over the title, "The Junior Member for Treorchy." He wrote one of these humorous interviews on the occasion of Mr. Lloyd-George's birthday. Everyone in Wales is said to know the nature of this journalistic device which has caused laughter for years. But someone on the staff of the Times made use of this interview as though it represented the real views of Mr. Lloyd-George. A leader appeared in the Times on Saturday, based upon this extravaganza. On Sunday, Mr. Lloyd-George explained the facts in a Sun-

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day paper and this morning the Times makes an apology.

In the skit the statesman is represented as saying, "I may go to the right, or I may drift to the left. My decision will be determined by circumstances. In the meantime I must wait until I can discern *where the land lies.*" This passage the Times used in all seriousness, and found in it correctly represented "the present attitude of the liberal party." This criticism Mr. Lloyd-George strongly resents. For once, at least, the Times has nodded; but it scarcely becomes others to be hasty in flinging the first stone.

* * *

Jubilee Celebrations of C. E. Society

Plans for the celebration in the British isles of the jubilee of the Christian Endeavor are well forward. On Feb. 1 and 2 there will be celebrations in every city and township and village. At Whitsuntide there is to be a national thanksgiving for all that the C. E. has meant to the churches of these islands. At least 10,000,000 members, during these 50 years, have owed their training in Christian service to the C. E. Meetings will be held in the Albert hall on May 23, 24 and 25. As a permanent memorial of the jubilee, there is to be a new headquarters in London for the movement; the fund of £10,000 for this purpose is rapidly approaching completion. It is recognized with gratitude that this society is one of the debts which the churches owe to the United States where, at Portland, Me., on Feb. 2, 1881, Dr. Clark formed the first C. E. society.

* * *

India in the House of Commons

The debate on India in the commons was reassuring to all who care for the peaceful solution of the Indian problem. Mr. Ramsay MacDonald begged that the government might be left free to carry forward the negotiations so remarkably begun at the round table conference. It had never been intended that this conference should shape a constitution, but on all hands it was admitted that miracles had been wrought at the round table, and there was a prospect of a federal India in which the Indian princes for the first time would unite with British India.

Sir John Simon praised in generous language the action of the prime minister; he said that a few steps had been taken on the way to the formation of an Indian government, but he emphasized the real difficulties, which could not be settled by the use of general principles—there was need, for example, of much more definite provision for the safeguarding of minorities. Mr. Winston Churchill spoke for himself, and not for his party, in his criticism of the round table; his chief, Mr. Baldwin, made it clear that Mr. Churchill was not speaking for the conservative party. On the whole, a debate with a good hope in it if only the same good will can be prolonged in the sequel to the round table!

* * *

Trade Disputes

Whether the government will be defeated or not this week on their bill dealing with general strikes and other matter, the prophets differ in their estimate. It will be a close finish. Some liberals may vote against the government. But I think the government will just get through. The position is clear enough, so far as a second reading, which deals with first principles, is concerned. After the general strike of 1926 the government passed legislation of a severe kind, restricting what had been the rights of the trade unions. At the time the liberal leaders condemned that legislation and labor made it plain that it

Religious Book Club February Selection

WHICH WAY RELIGION?

By HARRY F. WARD

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Is American Protestantism to become court chaplain for The Acquisitive Society, as early Christianity became the official religion of the Roman Empire?

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By Professor Albert Einstein

Translated and edited with an Introduction by Leon Simon

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India's Religion of Grace and Christianity

By Rudolph Otto

Author of "The Idea of the Holy," etc.

Otto shows in this work that the most remarkable parallels in the questions put, the answers given, and the methods employed are to be found between the great speculative productions of the theologians of this Indian religion of Grace and those of the Christian West. Price $2.00

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would not let it stand, if ever it came into power. The present bill is the fulfilment of that vow. It is a most complicated measure, upon which the lawyers are having a field-day.

The liberals, for the most part, will not contest the second reading, but will seek to amend the bill. Everyone wants to make it illegal to call a general strike for political ends; but it seems difficult to provide a way of distinguishing such a strike from one called to secure some industrial reform. Strikes have been in time past the only weapon left to workmen faced by some unjust treatment, and they naturally do not wish to have this weapon taken from them. At the same time a general strike to secure a political end would be a wrong to the whole body of the nation. And clearly the country will not tolerate it. Sir Herbert Samuel has pronounced in favor of the acceptance of the bill in principle, but Sir John Simon, another liberal leader, will take a much more critical line.

* * *

And So Forth

The dean of Canterbury, Dr. "Dick" Sheppard, has been compelled by ill-health to resign his office. This he will do, but he hopes, if improvement in his health permits, to undertake other work. There can be no doubt that there is abundant service waiting for this beloved teacher and friend. . . . At the moment of writing, the lockout in Lancashire remains. The ballot of the weavers was against reopening negotiations. . . . A controversy, started by Mr. Baldwin, on the American debt has been proceeding. EDWARD SHILLITO.

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China's Masses Learning to Read

Rapid Growth of Adult Schools an Aid to Bible Study—United Church Keeps Growing

(Special Correspondence from China)

PEIPING, Jan. 13.—A little more than 100 miles southwest of this city is the county-seat town of Tinghsien. It is just like some 1,900 other such cities, but mark that name, Tinghsien (pronounced "Dingshen"), in your memory. You are certain to hear much more of this town if you continue your interest in China. We know of no prominent person who has come to this country in recent years, with studious intent, who has not made a visit to Tinghsien.

The Mass Education movement, having made its demonstrations of the practicability of adult education by means of its 1,000-character lessons and seeing the efforts for the wiping out of illiteracy going ahead irresistibly, has moved its headquarters to this typical city and concentrated its work intensively on a "laboratory county." A staff of workers under Dr. James Y. C. Yen is seeking to learn by experiment and to demonstrate methods for the enlargement and enrichment of the lives of the masses of the people.

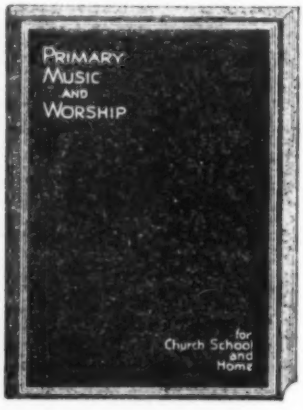
"People's schools" are, of course, still the nucleus and core of the work. Special interest in the project is being shown by the missions. It is a matter for mutual felicitations that the progressive and forward-looking country work of the Paotingfu stations of the American board and of the American Presbyterians surrounds and is within Ting county. The work of the former, under the direction of Hugh Hubbard, is recognized as the outstanding piece of literacy work done under mission auspices thus far in China.

The promotion of literacy classes was made one of the chief objectives of the Five-year movement. Mr. Hubbard was released by his board to work for a year under the National Christian council in the promotion of mass education within the churches. In a recent article in the Chinese Recorder, reporting upon his year's work, he states that numbers of missions have set aside individuals to give their full time permanently to the eradication of illiteracy.

It is everywhere found, in addition to the great and obvious human values that are served by an ability to read and write, that literacy leads to a wider reading of the scriptures and thereby advances the evangelistic work of the missions. The Paotingfu station of the American board in the last six years has had 30,000 students of all ages enrolled in mass education classes. In that same period, membership in the churches has increased 70 per cent.

The work is being paralleled by the production of Christian and social welfare literature which uses a vocabulary comprehensible by the new literates. The passion to become literate is probably more widespread and deep among the masses of

Primary Music and Worship



THIS Primary book upholds the same dignity of worship which characterizes both the Junior Church School Hymnal and The Church School Hymnal for Youth already issued, and completes the third step in the Age Group Program of worship. It has been prepared especially for children ages 6 to 8 years and provides this group with comprehensive hymns, songs, supplemental and instrumental music and suggestions for music and worship in the religious development of their lives.

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China, both rural and urban, than any other longing, and the provision of facilities for learning to read is undoubtedly today the most fruitful means of contact for Christian workers throughout China.

* * *

Challenges Educational Ministry

The reply of the Chinese ministry of education to the united appeal of all Christian bodies in this country for a repeal of the restrictions upon religious education and worship in Christian schools closed with this sentence, "This is final; let the matter be accepted by all as settled." In a long communication to the North China Daily News of Shanghai, Dr. John C. Ferguson says, in his opening sentence, "May I be allowed to remind the ministry that no question is ever settled until it is settled right."

Dr. Ferguson was the first president of the University of Nanking. He founded and was for over 30 years the chief owner of the Sin Wan Pao, Shanghai, a Chinese daily newspaper with the largest circulation in this country. He has for many years been a resident of Peiping and is an outstanding expert and authority on Chinese arts, especially porcelains. He was advisor to the national government for a long period.

The communication has further interest in that the minister of education and Dr. Ferguson are intimate friends. The letter, with a Chinese translation, has been published in pamphlet form and given wide private circulation by the author. Dr. Ferguson states that he would go beyond the petition of the churches and permit all private schools to establish their own rules as to religious instruction and religious exercises.

The author distinguishes between schools maintained at public expense and others, and holds that religious liberty requires that parents who wish to send their children to Christian schools should be allowed to do so. His second point is that sound educational policy will permit full freedom of experimentation in private schools. He fears that the action of the government will imperil the support of westerners in Chinese projects. "There is no doubt in my mind that the decrease of interest in China's welfare among many former friends, which has been noticeable during the last three years, has been due to the attitude of the government toward private schools and other philanthropic enterprises more than to any other single cause."

* * *

United Church Grows

The triennial meeting of the general assembly of the Church of Christ in China met in Canton in December. It was announced that since the last meeting in 1927 the English church in Shantung and the ten district associations of the United Church of Canada in Szechuan have joined this united indigenous Chinese church. Another strong pronouncement on the imperative need for organic unity of the churches in China was made, and sent to all other Protestant bodies in China. After expressing the conviction that responsibility for administering and directing Christian work should rest upon the churches, the assembly affirmed "that the services of missionaries are both greatly needed and ardently desired. We wish to go one step further and say that the need for missionaries today is greater than ever before."

* * *

Cornell Aids Nanking

The form of association entered into between the New York State college of agriculture at Cornell university and the University of Nanking has a typical Chinese name. It is "The Cornell-University of Nanking-International Educational Board-Cooperative Crop Improvement Project." By the arrangement made, members of the department of plant breeding at Cornell agree to spend their sabbatical years in China through a 5-year period, helping to develop crop improvement work.

Twelve mission and government agricultural stations have entered into a cooperating organization under the leadership of the college of agriculture and forestry of the University of Nanking.

* * *

And So Forth

Maxwell S. Stewart, formerly a missionary in China, some of whose writings have appeared in The Christian Century, is one of the associate editors of the first

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English-language newspaper in soviet Russia, the Moscow News. . . . Dr. Leonard S. Hsu, chairman of the department of sociology in Yenching university, has accepted the invitation of the University of Chicago to be a member of the research faculty of its department of sociology for at least two terms. He plans to reach Chicago about the middle of February. . . . David Lu, a Chinese student in the school of journalism at the University of Missouri, is stirring up some excitement in foreign circles in China by sending back to this country dispatches of American news similar in character to the Chinese news which is predominant in the American press.

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Conference Time In Illinois

Ministers, Religious Educators, Seminary Students and Presbyterians Gather —Unitarians Dedicate

(Special Correspondence from Chicago)

CHICAGO, Feb. 7.—Conferences, conventions, annual meetings, and such conclaves, are common enough in Chicago and vicinity. The coming week will see three such gatherings in the city and one down state, all of which will be of real importance to religious folk. The annual meeting of the International Council of Religious Education, to be held in the Stevens hotel, Feb. 9-18, covers a period of more than a week. The 7th annual conference of the Interseminary student union of the Chicago area will be held at the University of Chicago, all day Feb. 12. A Presbyterian conference on spiritual emphasis in the church, at which it is anticipated representatives of 1,000 churches in Illinois, Indiana, Michigan and Iowa will be in attendance, will be held Feb. 9, at the Presbyterian theological seminary. And the second annual Illinois convocation of ministers will be held, under the auspices of the still very youthful Illinois council of churches, at Springfield, the state capital, Feb. 9-11.

Convocation of Illinois Ministers

Over 300 ministers attended the first convocation, held a year ago, and they, by a unanimous vote, determined that this gathering should be an annual affair. This year's program follows the general lines of last year's, with the exception that a portion of each day's session will be given over to group conferences on a variety of vital subjects, led by men of recognized authority in the fields. "Making Our Ministry Efficient," is the general theme announced for the convocation.

International Council's Meeting

The 32-page program of the annual meeting of the International Council of Religious Education staggers one a bit. Four pages are given over to the names and a brief "Who's Who," printed in small type, of those who will speak or lead discussions. It seems that everybody at all prominent in the field of religious education will be there. There are no fewer than 21 separate sections, commissions, or conferences, most of which will meet concurrently. Religious education has become not merely a highly specialized technique, but a number of specialized techniques. Dr. Hugh S. Magill, the dynamic secretary of the council, is a master of the art of enlisting the cooperation of strong and able leaders.

Presbyterian and Students' Conferences

The slogan of the Presbyterian conference will be "An Awakened Church for an Expectant World." The program is in charge of Rev. Edward Westphal of Philadelphia, director of adult education for the denomination, and the announced purpose of the conference is "To face squarely the need at home and abroad and to determine the (Presbyterian) church's share in meeting that need; to discover ways of discharging the responsibility of the church organization; to carry the enthusiasm and power and purpose of the church conference back into the local churches."

The conference of the Interseminary union has as its theme, "The Minister as Priest and Prophet." The speakers are well chosen. Bishop George Craig Stewart will give an address on "The Minister as Priest," and Dr. E. A. Steiner will speak on "The Prophetic Ministry."

Unitarians Dedicate Buildings

The surpassingly beautiful new church edifice of the First Unitarian Society of Chicago was dedicated last Sunday with impressive ceremonies, and the services have continued all through the week. It is a cathedral-like gothic structure, with a tall slender spire, and is a product of the architectural genius of Denison B. Hull, a son of Morton D. Hull, one of the oldest members of the church and chairman of its board of trustees. Dr. Von Ogden Vogt, pastor of the church, himself an authority upon ecclesiastical architecture, must be credited with a large part in inspiring the erection of this beautiful building. It will be used by three religious bodies: the Unitarian society for worship, the Meadville theological school for daily prayers, and the Society of Friends, who will meet in the parish hall each Sunday morning, for worship. Many persons prominent in the Unitarian and other communions participated in the program. The dedicatory sermon was preached by Dr. W. W. Fenn, professor of theology in Harvard university, and at one time pastor of the church. On Monday afternoon, Feb. 2, the new academic building of the Meadville theological school also was dedicated. It is a beautiful and adequate structure, built of limestone, in college gothic architecture, and stands across the street from the church. The address was given by President-emeritus Franklin C. Southworth, and the act of dedication was conducted by President Sydney B. Snow.

And So Forth

The annual meeting of the Chicago church federation, held Jan. 26, reported a year of significant achievement. Dean Shailer Mathews was reelected president. . . . Bishop George Craig Stewart was enthroned in the bishop's chair of the Episcopal diocese of Chicago, Feb. 3. . . . The annual exchange of pulpits between white and Negro pastors takes place tomorrow, Race Relations Sunday. Thirty churches are listed as making such pulpit exchanges.

CHARLES T. HOLMAN.

Bishop Cannon Cleared of Charges by Church Court

Bishop James Cannon, Jr., was exonerated by a board of 12 ministers of the Southern Methodist church, in session early this month in Washington, D. C., of all charges made by four elders of the church several weeks ago. Bishop Cannon defended his own case. According to a statement made by Bishop Ainsworth, who presided at the hearing, the exoneration covered all the charges, of which there were 48 in six specifications. The hearing was conducted with the utmost secrecy.

Race Issue Up At Atlanta Meet

Delegates Attending Student Federation Convention Reject Proposal to Bar Negro Colleges

(Special Correspondence from Atlanta)

ATLANTA, GA., Feb. 5.—While the Detroit faculty-student conference was dealing with the race issue in the north, the 6th annual congress of the National Student Federation of America was facing the same problem in this city. Six Negro delegates from member colleges, Morehouse and Spelman, were sitting in the convention hall of the Biltmore hotel, attending discussion groups on student government, publications, fraternities, and related problems, and meeting student presidents and official representatives from over 150 universities. The southern colleges had more representatives than any other section of the country, owing to the location of the congress in the south. It was a test case in the hands of 275 student leaders, and the reaction was decidedly problematic.

The leadership of this congress was in the hands of an all-student executive committee, consisting of the officers of the federation and representatives from the seven regions of the country. There was no religious principle of brotherhood at stake at Atlanta, except where individuals held to such a concept. The presence of the Negro delegates raised the issue: Shall the National student federation continue to include colored colleges in its membership and invite delegates from these colleges to its congresses?

The appearance of the Negro delegates caused one southern delegate to leave the convention hall. One student leader moved to check the situation by requesting the colored delegates to leave the discussion group. The colored delegates, gracious from having to experience frequent humiliation, retired. One of them asked, "Will the federation exclude us upon the objection of one or two delegates?'

Executive Committee Acts

The executive committee met immediately to consider appropriate steps. The strong statement of purpose loomed large in their frank discussion: "We would achieve a spirit of cooperation among the students of the United States of America, to give consideration to questions affecting the students' interests; we would develop an intelligent student opinion on questions of national and international importance; we would foster understanding among the students of the world in the furtherance of an enduring peace." They remembered that the federation had protested against the anti-Semitic demonstrations carried on by European student organizations, that the strength of American student protests had rested largely in the fact that the Negroes were included in the membership of N. S. F. A., and that several conferences in the north had successfully handled the situation in the past history of the federation.

The action of the delegates in inviting the colored students to leave was repudiated. A formal apology was prepared to present the colored delegates and their respective colleges. But some on the committee felt that some provision should be made to exclude Negro colleges from membership in order to avoid future complications. Each member advocating exclusion disclaimed personal prejudice as a basis for his opinion. They argued that the colored colleges have separate organizations for athletics, and educational projects, and ought to have a separate federation to promote similar purposes to those of N. S. F. A. They feared bringing the issue directly before the congress, allowing the possibility of an exhibition of hysteria. However, the colored delegates were formally invited back, with the understanding that unpleasant circumstances might thereby arise.

A Constitutional Issue

The ratification of the revised constitution was on the agenda for the evening plenary session. A member of the southern delegation presented an amendment to the clause regarding membership. Its phrasing was indirect. It made no exclusions on the basis of race or color, but merely delegated authority to the executive committee to refuse membership to any college for "just cause," and required a two-thirds vote in so doing. It even provided for an appeal, in which case the entire congress might reverse the decision of

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the executive committee by a two-thirds vote.

A moment of silence followed the proposal. It was expected. Regional meetings had already been devoted to a discussion of the stand that should be taken. Would the congress split, with a solid south pitted against a solid north on this historic issue? The discussion was opened by a direct question: "Can the delegate representing the southern delegation offer a suggestion of a specific case in which this clause should be used to exclude a college?" The answer came back directly, "Yes, I can imagine such a case. A college may have so discredited itself in the university world that it would be undesirable for membership in the federation, or a college, already a member, might, by its action or lack of cooperation, be dropped from membership for the good of the progress of N. S. F. A."

Several delegates expressed an inability to imagine such a case, and prodded the maker of the resolution with the hope of obtaining a definite statement revealing the purpose of the amendment. No delegate wished to assume the responsibility of making a direct appeal for the exclusion of Negro colleges, as such. There was promise in this reluctance! Finally, one delegate bluntly accused the maker of the resolution of attempting to provide a method of excluding colored colleges. Again, there was tense silence. Would not the southern delegates rise to a defense of this position? No one volunteered.

A student orator from the north arose in defense of the amendment as stated. In a strong, terse speech he pointed out that the amendment proposed by the writer of the revised constitution carried no hint of exclusion on the basis of color or race. "On the contrary," he argued, "this amendment, if taken in connection with the stated purpose of the federation 'to achieve a spirit of cooperation among the students of the United States,' might be used to exclude any college which, by tradition or prejudice, refused to measure up to the ideal of this purpose." He had cleverly read a new and policy-forming meaning into the amendment. There was no objection to his interpretation, and the amendment was passed.

Race Distinction Repudiated

The following morning a resolution was introduced which called upon the executive committee not to consider race or color as a basis for excluding a college or dropping any present member. An attempt was made to table the motion. Someone challenged the delegates to express a clear-cut opinion. The vote revealed that not only the majority of the delegates present, but the majority of the southern delegates opposed the exclusion of the Negro colleges. Only 23 members opposed the resolution.

The colored delegates were not isolated. They were drawn into conversations naturally and even their southern friends joined in discussions with them. What happened in this other student conference was relatively undramatic, entirely unheralded, but thoroughly significant.

CHESTER S. WILLIAMS.

Bishop Welch Returns to America

Bishop and Mrs. Herbert Welch returned to Pittsburgh from their trip abroad, Jan. 28. Bishop Welch went last September to eastern Asia as chairman of the joint commission on the reorganization of the Korean Methodist church.

Dr. J. M. Moore Resigns

Federal Council's General Secretary Gives Up Work

The resignation of Dr. John M. Moore as general secretary of the Federal council in charge of the development of state and local federation, was presented at the meeting of the council's administrative committee on Jan. 23. The resignation was accepted, with an expression of appreciation of the service rendered by Dr. Moore during the years of his connection with the council: first, as the chairman of its administrative committee, from 1920 to 1924; then as a general secretary during the past four and one-half years.

The administrative committee commended the warm pastoral interest which Dr. Moore brought to the council, also his exceptional ability in the pulpit and on the platform. "His passion for a closer fellowship and a larger unity among the churches has made an important contribution to the furthering of the ideals for which the Federal council and the state and local federations of churches stand."

Before entering upon his work with the council, Dr. Moore was minister of the Marcy Avenue Baptist church of Brooklyn, N. Y., for ten years. While still pastor, from 1920 to 1924, he headed the administrative committee of the council. He has also been prominently identified with the Brooklyn and Greater New York federations of churches, having served as president of both organizations.

The direction of the Federal council's work in the development of state and local federations of churches is now to be in the hands of Dr. Roy B. Guild, with headquarters in Chicago at the midwest office. For about 20 years Dr. Guild has been widely known as a leading figure in the development of the church federation movement.

"Famous Faiths" Series Being Broadcast from Boston

During February a series of talks on "Famous Faiths" is being broadcast from station WEEI, Boston. On Feb. 1, Dr. A. C. Dieffenbach talked on "The Distinctive Mission of Unitarianism"; on Feb. 8, Dr. Hartman, editor of Zion's Herald, gave an address on "Abraham Lincoln, Prophet of God," and on Feb. 15, Dr. William E. Gilroy, of the Congregationalist, spoke on "The Catholicity of Independence."

* * *

Dr. Eiselen Names Ten Books of Clear Thinking

In response to a query concerning books for commendation to Wesley foundation pastors, Dr. F. C. Eiselen, of Garrett seminary, names the following ten as books of clear, courageous thinking: "The Universe Around Us" and "The Nature of the Physical World," by Jeans; "An Emerging Christian Faith," by Nixon; Pathways to Certainty," by Brown; "Creative Religious Literature," by Culler; "Jesus and the American Mind," by Luccock; "Character through Creative Experience," by Bower; "The Authority of the Bible," by Dodd; "Our Economic Morality," by Ward, and "The Doctrine of God," by Knudson.

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Indian Churches Study Changes

Mission Colleges, Mass Movement and Other Enterprises Examined by Christian Council

(Special Correspondence from India)

NAGPUR, Dec. 26.—The National Christian Council of India meets once in two years and its fourth meeting has just concluded in Nagpur where the council has established its headquarters since last October. The council is composed of 60 members, of whom 40 are elected by the 10 provincial Christian councils and 20 are co-opted. The constitution of the council lays down that at least 50 per cent of the membership shall be nationals. Accordingly there came together in Nagpur, Dec. 17-20, from all parts of India, as well as from Ceylon and Burma some of the most outstanding men and women connected with the Christian movement in India. The chairman of the council, the bishop of Dornakal (the first Indian Anglican bishop), having been prevented by illness from being present, the vice-chairman, Bishop Robinson of the Methodist Episcopal church, guided the deliberations. When it is mentioned that among those present there were two Anglican bishops and the Indian moderator of the South India United church, besides well known figures in the Baptist, Presbyterian, Disciples and other denominations, it will be realized that this council is an achievement in interchurch cooperation preparing the way for that vital and organic union of churches in which South India is already giving a lead to the world.

Study Mission Colleges

A special feature of the Nagpur meeting of the council was the presence of three important commissions engaged in the study of certain aspects of the missionary movement. There was first of all the commission on Christian higher education appointed jointly by the missionary societies of Great Britain, the missionary societies of North America and the National Christian Council of India with Dr. Lindsay, the master of Balliol, as chairman and Dr. William Adams Brown and President W. J. Hutchins as American members. This commission has been appointed to examine carefully the place of the mission colleges of India and Burma in the work of the Christian movement. The members of this commission met the National Christian council in two very profitable sessions, and heard what some of the Indian Christian leaders and missionaries had to say regarding the task that was before them. As Dr. Lindsay put it, the commission was faced with this problem: In the early days of missionary effort in India missionaries like Alexander Duff and William Miller established Christian colleges imparting western education in the hope that they would serve as a preparation for the gospel, and they did serve that purpose in a remarkable manner. Do these Christian colleges still serve as an evangelical preparation for the India of 1930?

Another commission that was present was the one investigating the movement towards Christianity among the depressed classes, known as the "mass movement." This commission was appointed on the request of the National Christian council and it is being financed mostly by the Institute of social and religious research, New York. Dr. J. W. Pickett, for some years a missionary in India of the Methodist Episcopal church, is the director and Dr. Warren H. Wilson of the Presbyterian board of national missions in America is the technical consultant of this commission of inquiry.

Lay Investigation

The third commission that was present throughout the sessions of the National Christian council and learned a great deal by listening to discussions and establishing personal contacts was the Laymen's foreign mission inquiry composed of about 12 laymen sent out by a group of influential laymen in America for the purpose of appraising the work done by six American boards in India. They are just beginning their labors in India, and they could not have had a better introduction to the many-sided problems of Christian work than in what they heard in the sessions of the National Christian council.

The subjects that were given a major place on the agenda of the council were rural work, industrialism in India, and medical relief work by missions. These subjects had been previously considered by special conferences convened for the purpose, and the recommendations made by them were discussed and resolutions adopted outlining policies for action by missions and churches.

In regard to rural work the policy recommended by Dr. Butterfield of missions and churches making it part of their program of work to build up a rural Christian civilization was accepted. This would involve the Christian forces engaging themselves, in cooperation with other agencies, in rural reconstruction activities, aiming to serve not only Christian converts or those who shewed inclinations towards Christianity but also all others who were in need of help.

Industrial Problems

A scheme for welfare work among industrial workers was presented before the council as being suitable for adoption by missions and churches. This was generally approved and commended to Christian agencies. It was decided that the presence in India now of Bishop McConnell as Barrows lecturer should be utilized for calling a conference of representative Indians and missionaries to consider how best the Christian forces can meet the difficult problems of the growing industrialism of India. This conference is likely to take place towards the end of February, 1931. It is hoped that this conference will help Christian leaders in India in formulating a sound policy of work in the industrial areas for missions and churches.

The most important subject that came up for consideration under medical work was the proposal to establish a higher grade medical college for men under Christian auspices. The medical relief work now done by missions is almost entirely under the leadership of foreign missionary doctors, Christian Indian doctors of the necessary qualifications not being available through the existing lower grade mission medical schools. It is recognized that medical relief work will find its proper

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place in the program of the Indian church only when there are facilities for consecrated Indians for getting the medical education they need in a Christian atmosphere. The proposal submitted by the medical committee of the National Christian council of establishing a high grade Christian medical college was generally approved by the council. The scheme contemplates the raising of 400,000 rupees for the college, half of which is to be kept as an endowment and the other half used for buildings, equipment, etc. It is hoped that a scheme of such far-reaching significance will appeal to many in western countries who do not usually contribute to the regular work of foreign missions.

P. O. Philip.

Dr. J. W. Langdale New Head of Protestant Radio Commission

The joint radio commission, representing the Federal council and the greater New York federation of churches, met with the National broadcasting company late in January and elected Dr. John W. Langdale, book editor of the Methodist church, as its new chairman. Dr. Langdale and the 24 members of the joint radio commission are the ministerial body of the national religious radio programs which have a coast-to-coast coverage. Ten periods a week are broadcast over 75 of the major stations of the country. The Sunday services include 110 station hours weekly. Frank C. Goodman continues as executive secretary of the commission. In his report, John W. Elwood, vice-president of the National broadcasting company, stated that about $100,000 annually is necessary to maintain programs worthy of national reception; the facilities, valued commercially at $1,000,000, being furnished free by the National broadcasting company. A total of 292 clergymen from various parts of the country officiated on the programs during 1930, and all major denominations of the Protestant faith were represented.

Three Faiths Join in Dedicating Akron Y

On Jan. 27, the dedicatory service for the new building of the Y. W. C. A. of Akron, O., was held. Rev. W. V. Mallalieu, of Charleston, W. Va., formerly of Akron, had charge of the service, being assisted by Father R. A. Dowed and Rabbi David Alexander, both of Akron.

West African Missionary Receives 1931 Harmon Award

Rev. Henry C. McDowell of Galangue, Portuguese West Africa, is this year's recipient of the Harmon award annually presented to a Negro for outstanding achievement in the field of religion. The award, comprising a gold medal and $400, was presented on Feb. 8, at Immanuel Congregational church, Hartford, Conn. Mr. McDowell, after his education was completed at Talladega college and Yale divinity school, opened a mission eight years ago at Galangue, under the auspices of the American board. The effectiveness of his work is indicated by the fact that today 31 permanent buildings have been built there by students in training. Eight missionaries comprise the present staff of the board at Galangue. They are supported by the Negro Congregational churches of this country. The Harmon awards, instituted five years ago by the William E. Harmon foundation of New York city in cooperation with the commission on race relations of the Federal council, are given in eight fields of activity; business, agriculture, education, social work, literature, music and art as well as religion.

Bangor Seminary Hears Leaders of Thought

At its annual convention, held late last month, Bangor seminary heard addresses and lectures by Dr. Ralph W. Sockman, Dr. A. W. Beaven, Dr. Arthur E. Holt, as Pond lecturer on applied Christianity; and Dr. W. S. Archbold as Harris lecturer on literature and life.

Rosenwald Fund in Record Report

Edwin F. Embree, president of the Rosenwald fund, reports that during the year ending June 30, 1930, the fund expended $1,875,655 upon activities of which the major items were a continuation of the fund's historic program in the building of Negro public schools and a substantial beginning on new programs looking toward bettering the conditions of the Negroes in America. For 17 years Mr. Rosenwald through his fund has been cooperating with southern states and counties in building up an adequate system of public schools for colored children; on June 10, 1930, was completed the 5,000th Rosenwald school.

Death of Rev. Carl D. Case, Baptist Minister

Rev. Carl D. Case, for many years minister at First Baptist church, Oak Park, Ill., but during the past three years pastor of Central Baptist church, Quincy, Ill., died at his home in Quincy on Jan. 25, of heart disease.

Southern Methodist Missions Is Not Retrenching

In a recent issue of The Christian Century, the news columns reprinted a report gleaned from an exchange stating that "the Southern Methodists have recalled 200 of their missionaries, and have dismissed hundreds of native workers." Dr. W. G. Cram, secretary of the board of missions of the Methodist church, south, brings the cheering news that this report is entirely untrue. He makes this statement, which we are glad to publish: "We have recalled no missionaries and dismissed no native workers."

Dr. Wyatt Brown Elected Bishop of Harrisburg

Rev. Wyatt Brown, dean of St. Paul's cathedral, Buffalo, N. Y., was unanimously elected Episcopal bishop of Harrisburg, at the annual convention of the diocese of Harrisburg, held in St. John's church, New York, Jan. 27-28.

Billy Sunday Begins Boston Campaign

Billy Sunday is holding a series of evangelistic meetings in Tremont temple and Symphony hall, Boston, Feb. 16-March 7. The campaign is being carried on under the auspices of the evangelistic association of New England.

Presbyterians Will Study Motion Pictures

Dr. Hugh T. Kerr, moderator of the Presbyterian general assembly, announces the appointment of a special committee to study the problem of motion pictures in conjunction with a similar committee of the Federal council, and to report to the next general assembly meeting in Pittsburgh on May 28 of this year. The committee includes Dr. Robert Frank, of Presbyterian seminary; Dr. William M. Lewis, head of Lafayette college; Mrs. W. E. Libgelbach, of Philadelphia; Miss Mary H. Marks, dean of Pennsylvania college for women, and Dr. Park Hays Miller, of Philadelphia.

English Bible Scholar Visiting Professor at Drew

Rev. Christopher R. North, professor of Old Testament languages and literature in Handsworth college, near Birmingham, Eng., comes to Drew seminary for the second semester of the present school year as visiting professor of Hebrew and Old Testament exegesis.

New Lincoln Book Assails Emancipator's Theology

Edgar Lee Masters' new volume on "Lincoln the Man," which is said by its author to be an attack on the "myth" of Lincoln, speaks of his theology as that of "a rural Methodist," and describes his career as the result of amazing luck rather than representing "a great moral impulse of God's truth marching on which chose Lincoln to do God's work." The Masters book is already being violently protested.

BOOKS RECEIVED

The Monodology of Leibnitz, by Herbert Wildon Carr. University of Southern California, $2.50.
Condillac's Treatise on the Sensations, translated by Geraldine Carr. University of Southern California, $2.50.
General Logic, by Ralph M. Eaton. Scribners, $3.00.
Argumentation and Debate, by Carl G. Miller. Scribners, $1.20.
The Development of Character Traits in Young Children, by Amelia McLester. Scribners, $1.25.
The Uncertain Traveller, by John Fisher. Morrow, $2.00.
The Home Care of the Infant and Child, by Frederick F. Tisdall. Morrow, $3.00.
Bird Life at the Pole by Commander Christopher Robin, as told by Wolcott Gibbs. Morrow, $2.00.
Poetry and the Criticisms of Life, by H. W. Garrod. Harvard University Press, $2.00.
Puritan's Progress, by Arthur Train. Scribners, $3.50.
Wilson the Unknown, an Explanation of an Enigma of History, by Wells Wells. Scribners, $2.50.
The Teaching of Jesus on Human Relations, by John S. Hoyland. Cokesbury, $.50.
Piatiletka: Russia's Five-Year Plan, by Michael Farbman. New Republic, $1.00.
To the Victor, by Henry Von Rhau. Longmans, $2.00.
The Church School in Action, by Arthur Kendall Getman. Abingdon, $1.50.
A Pagan's Pilgrimage, by Llewelyn Powys. Harcourt, $2.50.
J. C. Penney, an Autobiography as told to Robert W. Bruere. Harpers, $3.00.
My Own Yesterdays, by Charles Reynolds Brown. Century Co., $2.00.
Unhappy Wind, by Nelson Antrim Crawford. Coward-McCann, $2.50.
The Speaker's Bible: Philippians and Colossians, edited by James Hastings. Blessing, $3.50.
Massacre: a Survey of Today's American Indian, by Robert Gessner. Jonathan Cape & Harrison Smith, $3.00.
Aesop's Fables Rehashed, by Elizabeth Berger Nichols. Author, Los Angeles.
About Zionism, by Albert Einstein. Macmillan, $1.25.

A Handbook for Ministers, Laymen and Study Groups—

THE PASSION WEEK

By WALTER E. BUNDY
Professor of English Bible, De Pauw University

This timely book covers the events of Passion Week from Palm Sunday to Good Friday; an epilogue, "The Easter Adversative," carries the story from its "extremely local geographical and historical setting," to "a religious movement with a world outlook and plan," while the story on which it is based seeks "its final culmination across centuries in eternity itself."

The aim of the book is to extract all possible significance from the gospel narratives and to aid the reader's appreciation of the "human, dramatic and religious elements that have gone into the making of the story." In order to get as close to these elements as possible, the author has stressed the Jewish social and religious situation in which the great tragedy took place. Unlike most books published for Lent, this volume is packed full of information; and it is also readable and stirring. ($2.00)

◆ *Two Other Books for Lenten Reading*

THE SPIRIT OF GOD AND THE FAITH OF TODAY: By Richard Roberts

Although Dr. Roberts frankly faces the diminishing influence of the church as a spiritual force, he firmly believes there is a way to renewed power—the recovery of the sense of the presence of the Holy Spirit, and a new life conditioned by the indwelling of that Spirit in the circles of human relationships. ($2.00)

PERPETUATING PENTECOST: By J. M. Versteeg

A good book for Lenten consideration. The tone of the book may be gathered from one flaming sentence: "With the shock of revelation it has come home to many that God is not withholding Pentecosts, but that we are withstanding them." ($2.00)

◆ *ALWAYS TIMELY*

THE BIBLE THRU THE CENTURIES: H. L. Willett

The scholarship of this book is as convincing as its whole tone is stimulating and heartening. ($2.50)

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- ☐ **Community Churches,** Piper
- ☐ **Tinker and Thinker: John Bunyan,** Nelson
- ☐ **Christian Humanism,** Stafford
- ☐ **United States of Europe,** Hutchinson
- ☐ **20th Century Love Poems,** Hill
- ☐ **Straight Answers to Life Questions,** Smith
- ☐ **The Third Weaver** (fiction), Blake
- ☐ **White Peaks and Green** (poems), Fuller
- ☐ **What and Why in China,** Hutchinson

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